॥ बृहज्जातकम् ॥

VARAHAMIHIRA'S

BRIHAT JATAKA

WITH AN

ENGLISH TRANSLATION AND COPIOUS EXPLANATORY NOTES AND EXAMPLES

BY

Pandita bhushana

V. SUBRAHMANYA SASTRI, B.A.,

Translator of "Jatakaparijata," "Sripatipaddhati," "Phaladeepika," "Uttarakalamrita" etc.

SECOND EDITION

1956

Price Rs. 15



Copies of this book can be had from:

Vidya Rathna,

K. S. Krishnamurthy, B. Sc. (Hons),

65, Govindappa Road,

Basavangudi, Bangalore - 4.

Printed at:

SADHANA PRESS

66/1, V Main Road,

Gandhinagar, Bangalore - 9.

श्रीमद्वेङ्कटरामशास्त्रिसुधियां पुत्रेण शिष्येण च
प्रीत्या प्रश्रयतः समर्प्यत इदं तेभ्यो मया पुस्तकम्
सुब्रह्मण्यपदाभिधेन न पुनस्तातेषु भक्त्युन्नते-
र्दत्तं किन्त्वदसीयशीलसुगुणप्रज्ञाभरेष्वादरात् ॥

To the Memory of

MY FATHER AND PRECEPTOR

(THE LATE S. VENKATARAMA SASTRIAR, M.A.)

I BEG TO DEDICATE
THIS HUMBLE WORK OF MINE NOT MERELY AS A
TOKEN OF FILIAL REVERENCE, BUT ALSO IN
RESPECTFUL ADMIRATION OF HIS
GENUINE LEARNING AND
FIRM CHARACTER.

PREFACE

ASTROLOGY is a Science and it is very old The Hindus are the oldest surviving nation in the world and Astrology is their oldest science. One of the six Vedangas is Jyotisha or Astrology.

Sir William Jones says in his essay on 'the Antiquity of the Indian Zodiac'.

[1] "There is no evidence indeed, of a communication between the Hindus and Arabs on any subject of literature or science; for, though we have reason to believe that a commercial intercourse subsisted in very early times between Yemen and the western coast of India, yet the Brahmins, who alone are permitted to read the six Vedangas, one of which is the astronomical sastra, were not then commercial and most probably, neither could nor would have conversed with Arabian merchants The hostile irruptions of the Arabs into Hindustan in the eighth century, and that of the Moghuls under Chengiz in the thirteenth were not likely to change the astronomical system of the Hindus."

[2] "In the first place, the Brahmins were always too proud to borrow their science from the Greeks, Arabs, Moghuls or any nation of Mlechchhas, as they call those who are ignorant of the Vedas and have not

1 Asiatic Researches, Vol. II, pp. 304-305.

2 Asiatic Researches, Vol. II, p. 302.

studied the language of the Gods . . . . . . When I mentioned to different Pandits, at several times and in several places, the opinion of M. Montucla (that the Hindus received them by intervention of the Arabs), they could not prevail on themselves to oppose it by serious argument, but some laughed heartily; others with a sarcastic smile said it was a pleasant imagination; and all seemed to think it a notion bordering on phrenzy. In fact, although the figures of the twelve Indian signs bear a wonderful resemblance to those of the Greecian, yet, they are too much varied for a mere copy, and the nature of the variation proves them to be original; nor is the resemblance more extraordinary than that which has often been observed . . . ."

There are several works on Astrology written by ancient Indians. One of these is Brihat Jataka (बृहज्जातक) written by Varahamihira. He was born near Ujjain. The date of his birth is not known, but Mr. A A. Macdonell says that "he began his calculations about 505 A.D., and, according to the commentators, Varahamihira died in 587 A.D. He composed four works mostly in Arya (आर्या) metre, *viz*, Brihat Samhita (बृहत्संहिता), Brihat Jataka (बृहज्जातक) or Hora Sastra (होराशास्त्र), Laghu Jataka (लघुजातक) and Pancha Siddhantika (पञ्चसिद्धान्तिका). The date of these works can safely be assigned to the middle of the sixth century." In addition to the above four works there is also another work of his by name Yoga Yatra (योगयात्रा), a manuscript copy of which is with Mr. Kerne in Leyden, Holland. Varahamihira, as is evident in the following stanza, is

stated to be one of the "Nine Gems" in the king Vikrama's Court.

धन्वतरिक्षपणकामरसिंहशङ्कु-
वेतालभट्टघटकर्परकालिदासाः ।
ख्यातो वराहमिहिरो नृपतेः सभायां
रत्नानि वै वररुचिर्नव विक्रमस्य ॥

Some are of opinon that Dhanvantari, Amarasimha, Varahamihira, Kalidasa, Vararuchi and the rest could not all have been contemporaries as Vikrama himself disappeared from the sixth century A.D. Hence the verse has lost all the chronological validity with reference to the date of the authors it enumerates; yet it has been ascertained that Varahamihira actually does belong to the sixth century A.D.

Of the five works written by Varahamihira, Brihat Jataka (बृहज्जातक) enjoys a great popularity. It is even stated that the Greeks and other nations had knowledge of this work when they studied Astrology.

There are five commentaries on Brihat Jataka:— (1) Bhattotpala (भट्टोत्पल) (2) Mudrakshari (मुद्राक्षरी) (3) Subodhini (सुबोधिनी) (4) Sripatiyam (श्रीपतीयम्) and (5) Dasadhyayee (दशाध्यायी). It may be asked, when there are several translations of this work already published, why superpose on the public another English translation of the same work?

Without detracting from the merit or sufficiency of the translations already in existence, the present

author would point to some special features of his own work in justification of placing it before the public—[1]

(i) Some publications contain only the English rendering without the original text.

(ii) All appear to have undiscriminatingly followed only Bhattotpala's commentary for their interpretations.

In the persent work—

(1) the original text is printed in bold Devanagari characters and the translation in bold English type ;

(2) every stanza in the original is followed by an equivalent one taken from a very rare and hitherto unprinted work, Horamakaranda (होरामकरन्द) by Gunakara (गुणाकर), a latter author, who seems to have lived after Bhattotpala ;

(3) The interpretation of Bhattotpala is not always followed in this translation. Points of difference have been noted in their appropriate places ;

(4) Explanatory notes, designed to help in elucidation of the text, have been prefixed to eleven of the chapters ;

(5) Indian and western systems of Astrology have been compared as far as possible with a view to bring out points of similarity or difference ;

---

[1] Vide Translation and notes of I, 8 : III, 5 ; IV, 6, 10 ; V. 20, 25 ; VI, 6, 9 ; VII, 7, 8 ; VIII, 23, XI, 12, 13, 16 : XII, 6 ; XVIII, 6 ; XX, 10 ; XXI, 2 ; XXIII, 1, 5, 14, 17 : XXIV, 5, 7, 10 ; XXV, 6, 12 ; XXVI, 7, 10.

(6) the chapter on Ashatakavarga which is special to our Hindu Astrology with nothing corresponding to it in the Western system is very important and has been treated in considerable detail. The Ashtakavarga Plate (p. 212) and its use are also described in detail. This plate enables benefic dots to be computed with far greater facility than would be possible with the usual laborious process of calculation;

(7) a sample horoscope has been worked in the Ayurdaya (आयुर्दाय) chapter. This has been continued in the chapters on Dasa (दशा) and Nashta Jataka (नष्टजातक);

(8) illustrative examples have been freely given in the notes to facilitate comprehension of the theory propounded;

(9) parallel passages from other works with his translations for the same whenever necessary and all his notes are printed in smaller type to distinguish them from the text;

(10) the list of contents of this work is another special feature of this book as it enables the reader to have at a glance an idea of the nature of the subject and its treatment;

No effort has been spared to render this work easy and highly useful to the public. The author is however conscious that further improvements are necessary and possible and would welcome suggestions and criticism which will be gratefully acknowledged and incorporated in future editions.

The author begs to express his deep indebtedness to Mr. M. Raghavendra Bhatt, the eminent Astrologer of Mangalore, for the very valuable suggestions given in the course of the preparation of this work, which, but for such aid and advice, could not have been undertaken. He also takes this opportunity of offering his thanks to Mr. E. H. Bailey. D.A., F.A S., Editor of the British Journal of Astrology, London, for his kind reference to this work in the issue of the journal for November 1928 in which he has promised to write out a special preface. This will be printed after its receipt and supplied to all purchasers.

The author's profound thanks are also due to the Government of His Highness the Maharaja of Mysore for graciously according permission to get this book printed at the Government Press.

Gavipur Extension,
Basavangudi,
Bangalore City,
11th February 1929.

V. Subrahmanya Sastri.

PREFACE TO THE PRESENT EDITION

I have great pleasure in placing before the Public the Second Edition of this Monumental work. This could not be done earlier though there was very heavy demand for the book due to various reasons which were beyond my perview. I crave the pardon of the public for the delay.

My experience in this Science for the last quarter century has convinced me beyond any doubt that Astrology is definitely a Science and not a mere piece of mythology or fable. The only difference between this Science and other branches of Science is that this requires a Multidimensional analysis as against the normal three diamensional approach. A good amount of intutive knowledge coupled with a disciplined life is necessary besides a thorough knowledge of the Science Bhattotpala rightly observes in his Prasnagnana that the sincerity of the querist and his faith in the science is absolutely necessary before the Astrologer could proceed further. It is my earnest desire that the several scientists in India and abroad should seriously consider introducing Astrology as a faculty for study. They will be doing nothing new but only reviving what our Universities such as Nalanda, Takhasila were doing.

I would be failing in my duty if I do not acknowledge with gratitude the spontanious wonderful financial assistance rendered by the authorities of the

Syndicate Bank, Manipal. But for this help, it would not have been possible for me to bring forth this edition. I am really happy to note that there is such an organisation like the Syndicate Bank to come to the aid of publishers like me to bring about such rare books.

My thanks are also due to the proprietor Sadhana Press, 66/1, V.h Main Road, Gandhinagar, Bangalore-9, for his excellent execution of this work with minimum time. I also offer my thanks to my friends who have helped me in this effort.

K. S. Krishnamurthy.

CONTENTS

बृहज्जातकविषयानुक्रमः

DESCRIPTIVE CONTENTS

CHAPTER I.

Slokas.

17 Kendras. Which signs are powerful and in which Kendras.

18 Panaphara (पणफर) and Apoklimas (आपोक्लिम). Jamitra (जामित्र), Trikona (त्रिकोण) and Meshurana (मेषूरण) explained.

19 When are the Lagna and other bhavas strong? The lengths of the several signs.

Duschikya (दुश्चिक्य), Tapas (तपस्) and Trikona (त्रिकोण) explained.

20 The colours of the several signs. Plavatva (प्लवत्व) and Vesi (वेशि).

CHAPTER II.

1 The several constituents of Kalapurusha (कालपुरुष) represented by the several planets.

2-3 The several names of the planets from the Sun down to Rahu and Ketu.

4 The form and appearance of the planets.

5 The colours of the planets.

The deities presiding over them.

The points of the compass of which the planets are lords.

Planets—Malefic (क्रूर or पाप) and benefic (सौम्य or शुभ).

6 Sex of the planets. The elements of which they are lords.

7 The castes of the planets. Their d'vision into Satva (सत्व), Rajas (रजस्) and Tamas (तमस्).

8–10½ The nature and characteristics of the several planets.

10½-11 The constituent elements of the body represented by them.

12 The portions of human abode or human haunt signified by the planets. Their articles of apparel. Substance pertaining to the planets.

The seasons they represent.

13 Their aspects.

CHAPTER III

CHAPTER IV

Slokas.

CHAPTER V

Slokas.

14 The yoga under which the new born child will be cast away by its mother. The yoga in which it will be taken care of by others and live long.

15 Other yogas under which the new-born child will be abandoned by its mother. The conditions for the survival or otherwise of the cast away child.

16 Place of delivery ascertainable from the position of certain planets,

17 Accouchment in darkness, the manner of delivery—painful or otherwise.

18 The means of guessing certain particulars respecting the lying-in-chamber, the direction of the door-way, the nature of the lamp (fixed or moveable) the quantity of oil and the portion of the wick burnt therein.

19 The nature of the lying-in-chamber.

20 The part of the main building in which the lying-in-chamber is situated.

21 The means of guessing the portion of the lying-in-woman and her couch.

22 The means of guessing the female attendants within as well as without the lying-in-chamber.

23 The colour and appearance of the new-born child and the proportions of its body and limbs.

24 The three divisions of the child's body and limbs corresponding to the Drekkanas of the Lagna and other bhavas.

25 The nature of the injury, ulcer or wound to be apprehended in the part of the body corresponding to the Drekkana occupied by a mole or some freckle.

26 The ulcer or wound spoken of above is brought on invariably by the combination of four planets including Mercury in the 6th bhava especially.

CHAPTER VI

Slokas.

1 Two Yogas causing the immediate death of the new born infant.

Slokas.

2-5 Some more yogas leading to the speedy death of the new born child.

6 A yoga leading to the instant death of the new born child.

The yogas under which the child may live 8 years, 4 years or only one month after its birth.

7 Two yogas leading to a child's death immediately after birth. Arishta yoga causing the death of both the mother and the child.

8 Some more Arishta yogas fatal to the child.

9 Yogas fatal (some of them) to the child and some fatal both to the mother and the child.

10 An Arishta yoga (अरिष्टयोग) to be averted by Jupiter in strength.

11 Fateful position of the Moon to be counteracted by Venus (शुक्र), Mercury (बुध) or Jupiter (गुरु) in strength.

12 When may the effect of an Arishta yoga (अरिष्टयोग) be looked for ?—The longest duration of an Arishta (अरिष्ट) generally does not exceed a year.

CHAPTER VII

1 The years assigned to the several planets under the Pindayurdaya.

2 The method of working out the Ayurdaya. Reduction in the Ayurdaya of a planet on account of its being in a depressed position, in a state of eclipse by the Sun or in a inimical house—Exceptions to this rule.

3 Reduction for the presence of planets in the 12th, 11th, 10th, 9th, 8th and 7th bhavas.

When several planets unite in one bhava, the reduction is made in the case of only the strongest planets.

4 Reduction in the Ayurdaya because of the presence of a malefic planet in the Lagna. The reduction is to be by half when a benefic planet also aspects the Lagna.

Slokas.	
5	The maximum length of life in the case of men and some of the other living creatures.
6	When is the maximum length of life possible? An illustration.
7	The faults in the methods of Vishnugupta, Devaswamin and Siddhasena.
8	A criticism against the views expressed by some of the other authors.
8-8½	The Ayurdaya of Jeevasarman.
8½-13	The process of getting the Amsaayurdaya (अंशायुर्दाय)
14	The yoga giving an immensely long life.

CHAPTER VIII

1-2	The order of the Dasas. Their periods. The Dasakarma of the planets posited in Kendra (केन्द्र), Panaphara (पणफर) and Apoklima (आपोक्लिम) houses.
3	How the dasa of a planets is matured by the influence of other planets.
4	Sub-periods of a Dasa (दशा).
5-7	The 8 varieties of a Dasa (दशा) explained.
8	A clue to find out the nature of the Lagna Dasa, whether it will be good, bad or ordinary.
9	Naisargika (नैसर्गिक) dasa periods of the several planets.
10	In what positions to Moon influences a Dasa beneficially and in what, otherwise?
11	The influence—benefic or otherwise—of the Moon in the several Rasis over any Dasa.
12-19	The effects—good as well as bad—during the Dasas of the Sun and other planets.
20	References to certain things in some of the previous chapters as relevant and applicable to a Dasa under examination.

Slokas.

21 Discovery of the specific Dasavipaka (दशाविपाक) operating at a given time from a consideration of the of the moods and modes of the native.

22 Often times, the character of a current Dasa is reflected in the mental states and the surroundings of the person concerned.

23 What is the effect when two equal but contrary phalas are given by (1) one and the same planet on account of its rulership or occupation of two houses—(2) two different planets when each gives effects contrary to that of the other?

CHAPER IX

1-7 The Ashtaka Vargas of the Sun and other planets.

8 The malefic places in the several Ashtaka Vargas. The good effects revealed by the Aghtaka Varga are advanced by the planet concerned being well placed, that is, in an Upachaya (उपचय), in a friend's house in his own house or in his exaltation. The same fail of effect when the planet is posited in an Apachaya (अपचय) place, in his inimical house or in his depression Rasi.

CHAPTER X

1-3 The sources of a person's wealth and the profession to be followed for the sake of a livelihood.

4 A clue to determine the ways by which a person acquires wealth.

CHAPTER XI

1 Yavana's school that 3 malefics in exaltation cause the birth of a cruel king, and Jeevasarman's views to the contrary.

2-11 Different types of Rajayogas.

Slokas.

12 According to the Yavanas, when people though born in ordinary families become kings under the yogas described above, where is the doubt for people of royal families to become kings if born under the the yogas.?

Varahamihira's view stated, viz., that in the case of persons born under the yogas hereinafter described, they will become kings if they belong to a royal family; else, they become only their equals.

13 Status of persons born with three or more planets in (उच्च) Uchcha or (स्वक्षेत्र) Swakshetra and at the same time trine to one another. Conditions under which according to Varahamihira's view) even an ordinary person may become a king

14-18 Varahamihira's other Rajayogas.

19 A clue to ascertain the time when the acquisition or loss of a kingdom takes place.

20 Yogas indicating the births of Bhogins, wealthy, bandit chiefs of the stamp of Robert Macaire.

CHAPTER XII

1 The four kinds of (नाभस) Nabhasa yogas and their number.

2 The three (आश्रय) Asraya and the two (दल) Dala yogas explained.

3 The reason why some authors have not separately treated (made mention) of them.

4 The five yogas, viz., (1) (गदा) Gada, (2) (शकट) Sakata, (3) (पक्षिन्) Pakshin, (4) (शृङ्गाटक) Sringataka and (5) (हल) Hala, described.

5 The four yogas, viz., (1) (वज्र) Vajra, (2) (यव) Yava, (3) (कमल) Kamala and (4) (वापी) Vapi explained.

6 A doubt regarding the possibility of the above four yogas, and the author's justification for treating them.

CHAPTER XIII.

Slokas.

2 (चन्द्राधियोग) Chandradhiyoga—The Moon's Adhiyoga and its effect.

3 (अनफा) Anapha, (सुनफा) Sunapha and (दुरुधुरा) Durudhara yogas defined. The cropping up of the (केमद्रुम) Kemadruma yoga.

4 Varieties of (अनफा) Anapha, (सुनफा) Sunapha and (दुरुधुरा) Durudhura yogas and their number.

5-6 The general effect respectively of (सुनफा) Sunapha, (अनफा) Anapha and (दुरुधुरा) Durudhura yogas. The effect of a (केमद्रुम) Kemadruma yoga.

7-8 Special (सुनफा) Sunapha and (अनफा) Anapha yogas and their effects. The conditions under which the Moon will cause evil or do good.

9 Effects of benefics in the Upachaya (उपचय) houses reckoned either from the Lagna or the Moon.

CHAPTER XIV.

1 Effect of the Sun being in conjunction with each of the other 6 planets.

2 Effect of the Moon being in conjunction with each o the 5 planets (other than the Sun).

3 Effect of Mars being in conjunction with each of the 4 planets (other than the Sun and the Moon).

4 Effect of Mercury being in conjuuction with Jupiter, Venus or Saturn. Effects of Jupiter being in con. junction with Venus or Saturn.

5 Effect of Venus being together with Saturn. Effect of conjunctions of more than two planets.

CHAPTER XV

1 The planetary conditions leading to asceticism, and the various kinds of ascetics mentioned.

2 The conditions under which persons long to, but cannot enter, the holy order.

Slokas.

3 Other yogas producing asceticism.

4 Certain planetary conditions under which ascetic yoga take precedence of Rajayogas and take effect earlier.

CHAPTER XVI

1-14 27 Asterisms discussed.

CHAPTER XVII

1-12 The effects of the Moon occupying (मेष) Mesha and other Rasis.

13 When will the effects described above come to pass in full? The cases of other planets in the 12 signs.

CHAPTER XVIII

1-4 The effect of the Sun occupying Mesha and other Rasis. A clue to the possible existence of a mole in the body and the part thereof.

5-7 The effect of Mars occupying Mesha and other signs.

8-11 The effect of Mercury occupying Mesha and other Rasis.

12-13 The effect of Jupiter occupying Mesha and other Rasis.

14-16 The effect of Venus occupying Mesha and other signs.

17-19 The effect of Saturn being in Mesha and other signs.

20 Effects ascribed to the Moon due to her position in the Zodiac (Ch XVII) or the aspect on her of other planets (Ch. XIX) should also be ascribed as due to the Lagna as well when in similar position.

CHAPTER XIX

1-3 The effect of planetary aspects on the Moon in the 12 Rasis.

4 The effect of planetary aspects on the Moon in the several Amsas (other than Navamsa), viz., Hora Drekkana, Dwadasamsa.

5-8 The effect of planetary aspects on the Moon in the several Navamsas.

Slokas.

4 Yoga for having a barren wife. A yoga for having neither wife or child.

5 Yogas leading to adultery. Another yoga under which a person will have neither wife nor child. A yoga under which a person marries at an advanced age.

6 A yoga leading to family extinction. A yoga to become an artist. Two yogas, one for being the son of a maid servant and the other for doing base act.

7 Yogas leading one to suffer from venereal disease, diabetes, piles, hernia and kidney troubles, leprosy, paralysis and rheumatism.

8 Yogas leading to Pleurisy, Tuberculosis, Bronchitis, Scrofula, Asthma, etc.

9 Yogas leading to leprosy.

10 Yogas leading to loss of eye sight.

11 Two yogas—under the first, the organ of hearing of the person becomes damaged; under the second, ugly teeth are produced.

12 A yoga under which a person is troubled with goblins. A yoga under which a person becomes stone-blind.

13 Yoga producing windy complaints, rheumatism, epileptic fits, etc.

14 Clues to judge a man's status in life, whether he is a servant of another and so on,

15 Yogas for a person possessing irregular teeth, a bald head, a weak sight and for losing a limb through some accident.

16 Yogas leading a person to suffer imprisonment or captivity.

17 A yoga under which a person is harsh in speech. yogas under which a person may suffer from epileptic fits, will stammer or gradually waste away—A clue to find whether a person is in service and the status therein.

CHAPER XXIV

1 Points to be specially noted in a female's horoscope and the clues to them.

Slokas.

2 The points to be examined in a female s horoscope in view to ascertain her characteristics.

3-5 The character of a female varies jointly with the sign and Trimsamsa of birth. This result is shown in reference to the signs owned by Mars, Venus, Mercury, the Moon, the Sun, Jupiter and Saturn. Whichever of the two (लग्नत्रिंशांश) Lagna Trimsamsa and (चन्द्रत्रिंशांश) Chandra Trimsamsa—is stronger, its effects will come to pass.

7 A yoga under which a female suffer from too much lust.

8 A weak 7th house without any benefic aspect and unoccupied brings a contemptible wretch for a husband. A yoga for having an impotent husband. Particular positions in the 7th house are answerable for a woman's repudiation by the husband, widowhood ,or unmarried life.

9 The planets in the 7th house that lead to widowhood, marriage or repudiation by the husband. Planetary condition under which a woman becomes addicted to other men,

10 The yoga under which a woman and her mother lead immoral lives. The yoga which with certain exceptions leads to diseases of the womb.

11-12 Clues to the kind of husband a female will have.

13 Effects of the three planets Moon, Mercury and Venus occupying the Lagna in pairs in a female's horoscope. Effect of Mercury, Jupiter and Venus being in the Lagna.

14 The means of knowing whether a woman will predecease or survive her husband, whether her children will be few or many.

15 The yoga under which a female born may be a dependant and have many husbands. The yogas under which a female becomes celebrated for her talents, learning and virtue.

Slokas.

16 A clue to find the religious order, if any, that a female may enter. Applicability of the several yogas at a girl's birth mentioned above to the time of her marriage, her selection, her gift and when a query is made regarding her.

CHAPTER XXV

1 Means of ascertaining the ailment leading to death, and also whether the event will take place in one's own country or abroad, etc.

2-3 death due to accidents and other causes.

4-10 Death under various circumstances and by various agencies detailed.

11 The cause of a person's death is to be ascertained with reference to the 22nd Drekkana from the Lagna Drekkana.

12 The nature of the place where death happens. The duration of unconsciousness prior to death.

13 The final stage of the dead body, how it is disposed of.

14 The means of knowing the particular region to which the deceased had belonged in his previous birth.

15 The region to which the deceased goes.

CHAPTER XXVI

1 A clue to ascertain the (अयन) Ayana of birth from the Lagna at the time of query.

2 A clue to find out the year and (ऋतु) Ritu of birth.

3 Procedure to be adopted in cases where the Ritu do not fit in with the Ayana already determined.

4 To find out the lunar (तिथि) Tithi of birth, whether the birth was at day or night, and the exact (घटिका) Ghatika when it happened.

5 Another method to find out the lunar month of birth.

6 A clue to find out the position of the Moon at birth.

7 To ascertain the Lagna at the time of birth.

8 Another mode to find out the same.

|| श्री गणेशाय नमः ||

|| बृहज्जातकम् ||

CHAPTER I

राशिप्रभेदोऽध्यायः

मूर्तित्वे परिकल्पितः शशभृतो वर्त्माऽपुनर्जन्मना-
मात्मेत्यात्मविदां क्रतुश्च यजतां भर्तामरज्योतिषाम् ।
लोकानां प्रलयोद्भवस्थितिविभुश्चानेकधा यः श्रुतौ
वाचं नः स ददातु नैककिरणस्त्रैलोक्यदीपो रविः || १ ||

Sloka 1.—May the Sun, who gives form to the Moon, who is the pathway for those who are after eternal bliss or salvation, who is the soul of the sages (who know themselves), who is the object of worship among those who perform sacrifices, who is the chief among the gods, planets and stars (the centre of the universe), who is the author for destruction, creation and preservation of all the worlds, who is invoked in the Vedas in various ways,—may that Sun of variegated rays, the light of the three worlds, give us speech.

NOTES.

By the use of the word शशभृत् (sasabhrit), the Moon is indicated. The Sun is the cause of the Moon.

By वर्त्माऽपुनर्जन्मनां (vartmapunarjanmanam) Mars is indicated. Kuja stands for 'will or strength in Astrology. Ravi

being the supreme will is the pathway for those who are after eternal bliss or salvation.

Mercury is indicated by आत्मविदां (atmavidam). विद् (vid(means बुध (Budha).

By यजतां क्रतुः (yajatam kratuhu), Jupiter is indicated, b ecause he governs the house of philosophy and sacrifices.

By the use of the words अमरज्योतिषां भर्ता (amarajyotisham bharta) Sukra is meant as he is the embodiment of enjoyment implied in भर्ता (bharta).

The words लोकानां प्रलयोद्भवस्थितिविभुः (lokanam pralayodbhava-stthiti vibhuhu) allude to Saturn as standing out as the cause of destruction.

By the use of the word अनेकधा (anekadha) all activity that is indicated by the zodiacal signs and the bhavas is referred to. The Sun is the prime cause of all the above effects.

There are 27 words (पद्s—padas) in the whole sloka indicative of the 27 stars.

By त्रैलोक्यदीपो रविः (trailokya deepo Ravihi), the Sun as the cause of the past, the present and the future existence is referred to.

भूयोभिः पटुबुद्धिभिः पटुधियां होराफलज्ञप्तये
शब्दन्यायसमन्वितेषु बहुशः शास्त्रेषु दृष्टेष्वपि ।
होरातन्त्रमहार्णवप्रतरणे भग्नोद्यमानामहं
स्वल्पं वृत्तविचित्रमर्थबहुलं शास्त्रप्लवं प्रारभे ॥ २ ॥

Sloka 2.—Though treatises on Astrology well-written (couched in highflown language and superfine words) by talented men are to be found in plenty, I begin (constructing) this small boat (with several oars) of a scientific work of various metres and manifold meanings for the benefit of such of those as have failed in their endeavours to cross the vast ocean of Astrology.

होरेत्यहोरात्रविकल्पमेके वाञ्छन्ति पूर्वापरवर्णलोपात् ।
कर्मार्जितं पूर्वभवे सदादि यत्तस्य पक्तिं समभिव्यनक्ति ॥ ३ ॥

Sloka 3.—According to some, the word होरा (hora) is simply an abbreviation of अहोरात्र (ahoratra) got by the cancellation of the first and the last letters. Whatever has been acquired by a person through his कर्म (karma)—whether good or bad—done in previous births, the hora now reveals its fruition or effects.

NOTES.

The commentary दशाध्यायी (Dasadhyayi) says that since गुलिक (Gulika) is the first planet to be considered as per all schools of Astrology, this sloka, if interpreted in another way, gives the method of finding out when Gulika rises at day and when at night on the several days of the week.

Cf. होरामकरन्द by गुणाकर—

यदन्यजन्मन्यशुभं शुभं वा कर्मार्जितं तस्य विपक्तिरेतत् ।
व्यनक्ति शास्त्रं हि दशाक्रमेण घटादिजातं तमसीव दीपः ॥
होरामहोरात्रविकारमाहुराद्यन्तवर्णद्वितयस्य लोपात् ।
केचिच्च किंचित् क्षितिजायवृत्तं संसक्तराशौ त्वपरे तदर्द्धम् ॥

कालाङ्गानि वराङ्गमाननमुरो हृत्क्रोडवासो भृतो
वस्तिर्व्यञ्जनमूरुजानुयुगले जंघे ततोंघ्रिद्वयम् ।
मेषाश्विप्रथमा नवर्क्षचरणाश्चक्रस्थिता राशयो
राशिक्षेत्रगृहर्क्षभानि भवनं चैकार्थसंप्रत्ययाः ॥ ४ ॥

Sloka 4.—The parts of the body of कालपुरुष (Kalapurusha) beginning with Mesha are respectively (1) the head, (2) the face, (3) the neck, upper portion of the chest and the shoulders, (4) the heart, (5) the stomach, (6) the navel, (7) the intestines, (8) the

private parts, (9) the thighs, (10) the joints, (11) the calves and (12) the feet. Mesha and other zodiacal signs in the heavens consist of nine quarters of stars reckoning from Aswini. Rasi, Kshetra, Griha, Riksha, Bha and Bhavana are synonymous terms.

NOTES.

The twelve Rasis are supposed to represent the several parts of the body of Kalapurusha, Mesha representing the head and so on. The object of this division is to find out the full growth or otherwise of the different parts of the body of the owner of the horoscope according as the Rasis typifying them are associated with benefic or malefic planets.

In the case of all horoscopes, the several parts of the body referred to above are generally understood to be represented by the signs beginning from the Lagna.

गुणाकरः—

मेषो मूर्द्धा वदनवृषभो दोर्युगं वैणिकाख्यो
धातुः कर्की हृदयमुदरं केसरी स्त्री कटिश्च ।
वस्तिस्तौलिः प्रजननमलिश्चापभृच्चोरुयुग्मं
नक्रो जानुर्द्वयमथ घटस्तस्य जंघे झषोंघ्री ॥

मत्स्यौ घटी नृमिथुनं सगदं सवीणं
चापी नरोऽश्वजघनो मकरो मृगास्यः ।
तौली ससस्यदहना प्लवगा च कन्या
शेषाः स्वनामसदृशाः स्वचराश्च सर्वे ॥ ५ ॥

Sloka 5.—Sign Pisces consists of two fishes with their two tails and heads in reversed positions. Aquarius is symbolised by a man with a pot. Gemini constitutes a pair of human beings (man and woman) bearing a harp and a mace. Sagittarius is a man armed with a bow, the hinder part of the body being that of a horse.

Capricornus is a crocodile with the face of a deer. Libra is a person with scales in hand. Virgo is a woman sailing in a boat with corn in one hand and fire in the other. The remaining signs correspond to things with properties indicated by their respective names. All the twelve signs move in the sky.

NOTES.

स्वचरः (swacharaha) is another reading for खचराः (khal charaha(. It would then mean regions appropriate to the severa• signs. These are described in Jatakaparijata I, slokas 10.12.

The following conclusions may be drawn from this sloka :—

द्विपाद (dwipada) or biped signs are Gemini, Virgo (Libra, Sagittarius (first half) and Aquarius.

चतुष्पाद (chatushpada) or quadruped signs are Aries, Taurus, Leo, Sagittarius (second half) and Capricorn (first half).

जल (jala) or watery signs are Cancer and Pisces.

कीट (keeta) or centiped sign is Scorpio.

Exception.—Some say that Aquarius is a watery sign and Cancer is a centiped sign.

गुणाकरः—

तुरङ्गजङ्घः सधनुर्धनुर्नो सिमिद्वयं मीनमुशन्ति तज्ज्ञाः ।
वीणागदाभृन्मिथुनं सजितं सरिक्तकुम्भो मनुजश्च कुम्भः ॥
कन्या प्लवस्था सहुता ससस्या तथा तुलावान् पुरुषस्तुला स्यात् ।
कुरङ्गवक्त्रो मकरस्तथान्ये स्वनामरूपाः खचरा भवन्ति ॥

क्षितिजसितज्ञचन्द्ररविसौम्यसितावनिजाः
सुरगुरुमन्दसौरिगुरवश्च गृहांशकपाः ।
अजमृगतौलिचन्द्रभवनादिनवांशविधि-
र्भवनसमांशकाधिपतयः स्वगृहात्क्रमशः ॥ ६ ॥

Sloka 6.—Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their Amsas. The first Navamsa in the several signs from Mesha onwards commence respectively with Mesha, Makara, Tula and Kataka. The lords of the Dwadasamsas or $\frac{1}{12}$th portions of a sign are to be reckoned from that sign.

NOTES.

It may be noted here that the first line of the sloka stops at वृश्चिकराशि (Vrischika Rasi). These 8 Rasis indicate material signs and all planets so far are also material planets. The second line indicates spiritual signs and Jupiter and Saturn are spiritual planets. Another indication is Jyeshta (ज्येष्ठा) and Moola (मूला) are condemned.

Also note that the first नवांश (Navamsa) in every Rasi is owned by a चर (chara) sign.

गुणाकर:—

सिंहादिचक्रार्द्धविभुर्विवस्वान् कर्क्यादितः शीतरुचिर्विलोमात् ।
ओजस्विनः सूर्यगृहेषु खेटाश्चान्द्रेषु जाता मृदवो भवन्ति ॥
कण्ठीरवं विक्रमिणं विलोक्य स्वीयं पदं तत्र चकार सूर्यः ।
सैत्या तदासन्नतया कुलीरे निजं बबन्धालयमेणलक्ष्म्या ॥
अन्ये ग्रहा गृहयया्चिषया क्रमेण
तिग्मांशुशीततमसोः सधनं समीयुः ।
प्राप्तक्रमेण ददतुर्भवनानि तौ तु
ताराग्रहा द्विभवनास्तत एव जाताः ॥
क्षितिसुतसितसौम्या चन्द्रसूर्यज्ञशुक्र-
क्षितिजगुरुविवस्वत्सूनुमन्दामरेज्याः ।
भवनपरिवृढाः स्युस्त्वंशकानामपीह
क्रियमकरतुलाभृत्कर्कटाद्या नवानाम् ॥
गगनमणिसमांशाः स्युः स्वराशेः सकाशात् ॥

कुजरविजगुरुज्ञशुक्रभागाः
पवनसमीरणकौर्पिजूकलेयाः ।
अयुजि युजि तु मे विपर्ययस्थाः
शशिभवनालिझषान्तमृक्षसन्धिः ॥ ७ ॥

Sloka 7.—The Trimsamsas or degrees, *i.e.*, $\frac{1}{30}$th portions allotted in an odd sign to Mars, Saturn, Jupiter, Mercury and Venus are respectively 5, 5, 8, 7 and 5. In an even sign, Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and 5 degrees respectively. The concluding portion of the signs Kataka, Vrischika and Meena is called Riksha Sandhi.

NOTES.

Trimsamsa divisions are greatly useful in female horoscopes. Each of the planets other than the Sun and the Moon own two signs, one odd and the other even. When a planet is in an odd sign, then take the odd Trimsamsa Rasi of the planet in whose Trimsamsa the first planet lies. Thus a planet in an odd sign in a गुरुत्रिंशांश (Guru Trimsamsa) must be placed in the त्रिंशांशकुण्डली (Trimsamsa kundali) in Dhanus (an odd sign) and not in Meena, while a planet in an even sign in गुरुत्रिंशांश (Guru Trimsamsa) must be placed in Meena.

गुणाकरः—

पञ्चेषुनागाद्रिसमीरणानां त्रिंशाङ्कवानां विषमेऽधिनाथाः ।
भूपुत्रमन्देज्यबुधासुरेज्या युग्मे विपर्यस्ततया पुनस्ते ॥
मीनालिकर्कटविराम इहर्क्षसन्धिः ॥

क्रियतावुरुजितुमकुलीरलेयपाथोनजूककौर्प्याख्याः ।
तौक्षिक आकोकेरो हृद्रोगश्चान्त्यभं चेत्थम् ॥ ८ ॥

Sloka 8.—Kriya, Tavuru, Jituma, Kulira, Leya, Pathona, Juka, Kaurpi, Taukshika, Akokera and

Hridroga are respectively other names for the first eleven signs (from Mesha). The twelfth or last sign (अन्त्यभ—Anthyabha) is termed चेत्थ (Chettha).

गुणाकरः—

क्रियस्तथा तावुरिसंज्ञकश्च जित्मः कुलीरस्त्वथलेयसंज्ञः ।
पाथोननामा क्रमशोथ जूकः कौर्पिस्तथा तौक्षिकसंज्ञकश्च ॥
आकोकेरः स्यादथहृद्रोगनामा प्रोक्तस्त्वन्त्यश्चेत्थसंज्ञो मुनीन्द्रैः ॥

द्रेष्काणहोरा नवभागसंज्ञस्त्रिंशांशकद्वादशसंज्ञिताश्च ।
क्षेत्रं च यद्यस्य स तस्य वर्गो होरेति लग्नं भवनस्य चार्द्धम् ॥ ९ ॥

Sloka 9.—Kshetra or the whole, Hora or half, Drekkana or $\frac{1}{3}$rd, Navamsa or $\frac{1}{9}$th, Dwadasamsa or $\frac{1}{12}$th; and Trimsamsa or $\frac{1}{30}$th of a sign are each termed a Varga of that sign. The term Hora means Lagna and also half of a Rasi.

NOTES.

Only six vargas are mentioned here, the others being considered not so important.

गुणाकरः—

भवनमथ तदर्द्धं द्रेष्कंसप्तांशकाख्यो
तदनु च नवभागो द्वादशस्त्रिंशदंशः ।
भवति भवनमध्ये सप्तवर्गाधिपोऽयं
बलमपि मुनिमुख्यैः प्रोक्तमस्यानुपूर्व्या ॥

गोजाश्विकर्किमिथुनाः समृगा निशाख्याः
पृष्ठोदया विमिथुनाः कथितास्त एव ।
शीर्षोदया दिनबलाश्च भवन्ति शेषा
लग्नं समेत्युभयतः पृथुरोमयुग्मम् ॥ १० ॥

Sloka 10.—The signs Vrishabha, Mesha, Dhanus, Kataka, Mithuna and Makara are termed nocturnal signs, The rest are diurnal signs and have strength during the day. The nocturnal signs excepting Mithuna rise with their backs. The rest appear with their faces. The two fishes (Pisces) come under उभयोदय (Ubhayodaya—both with their face and back).

NOTES.

Out of the material signs (8 signs as before from Mesha to Vrischika) accept the first four, and out of the philosophical signs, accept the first two. These six are night signs and are strong at night. The rest are diurnal signs and have strength in the day. Leaving Mithuna in the above, we get the पृष्ठोदय (Prishtodaya) signs. Leaving out Pisces in the other six, we get the शीर्षोदय (Sirshodaya) signs. According to some, Mithuna is also an उभयोदय (Ubhayodaya) sign. Planets passing through Mithuna and Meena signs give good results in the middle portion. (Vide infra XXII—5)

गुणाकरः—

कन्यालिजूकहरिमीनघटा दिनाख्या
मूर्द्धोदयाः समिथुनास्त्वपरे निशाख्याः ।
पृष्ठोदयाश्च शफरोऽप्युभयोदयः स्यात् ॥

क्रूरः सौम्यः पुरुषवनिते ते चरागद्विदेहाः
प्रागादीशाः क्रियवृषनृयुक्कर्कटाः सत्रिकोणाः ।
मार्तण्डेन्द्वोरयुजि समभे चन्द्रभान्वोश्च होरे
द्रेष्काणाः स्युः स्वभवनसुतत्रित्रिकोणाधिपानाम् ॥ ११ ॥

Sloka 11.—The signs from Mesha taken in order are *fierce* and *auspicious*; male and female; they are also termed moveable or cardinal, fixed, and dual

(mutable or common) signs respectively. Mesha Vrishabha, Mithuna and Kataka with their Trikona or triangular signs represent the four quarters commenc. ing from the East. In an odd sign, the Horas or halves belong respectively to the Sun and the Moon and in an even sign to the Moon and the Sun. The Drekkanas or the third portions of a sign are owned by the lords of the sign itself, of the son's or the 5th house and of the 9th or त्रित्रिकोण (Tritrikona).

गुणाकर: —

नृयोषितावुभमृदू क्रमेण चरस्थिरद्विप्रकृतिस्वरूपाः ।
अजादयस्त्रिः परिवर्तनेन दिगीश्वराः शक्रदिगादितः स्युः ॥
द्युमणितुहिनरश्म्योरोजराशावनौजे
धवलकिरणभान्वोस्तत्क्रमेणात्र होरे ।
प्रथमतनयधर्माधीश्वराणां दृगाणाम् ॥

केचित्तु होरां प्रथमां भपस्य वाञ्छन्ति लाभाधिपतेर्द्वितीयाम् ।
द्रेष्काणसंज्ञामपि वर्णयन्ति स्वद्वादशैकादशराशिपानाम् ॥ १२ ॥

Sloka 12.—According to some, the lord of the first Hora of a sign belongs to the planet owning the sign itself, while the second to that of the lord of the 11th house, and the three Drekkanas of a sign belong respectively to the lords of the sign itself, the 12th and the 11th from that sign.

NOTES.

The Yavana system is alluded to here by the word केचित् (kechit). According to this view, the ownership of the Horas is not restricted to the Sun and the Moon, but is shared by all the planets. But this view of the Yavanas is not recognised by Varahamihira, nor even by authorities like Satyacharya.

गुणाकरः—

आद्यां होरां हौरिकाः केचिदूचुः क्षेत्राधीशस्यायपस्य द्वितीयाम् ।
द्रेष्काणाः स्युस्तन्मतेनात्र नूनं चान्त्यापोन्त्यक्षेत्रपाणां क्रमेण ॥
स्थिरे शुभाद्यप्रतिभाधिपानां चरे तु पूर्वात्मजधर्मपानाम् ।
स्युः सूनुधर्मोदयराशिपानां द्विमूर्त्तिराशौ त्रिलवाश्च केषाम् ॥

अजवृषभमृगाङ्गनाकुलीरा
झषवणिजौ च दिवाकरादि तुङ्गाः ।
दशशिखिमनुयुक्तिथीन्द्रियांशै-
स्त्रिनवकविंशतिभिश्च तेऽस्तनीचाः ॥ १३ ॥

Sloka 13.—Mesha, Vrishabha, Makara, Kanya, Kataka, Meena and Tula are the exaltation signs of the seven planets respectively from the Sun onwards; their signs of 'fall' being the 7th from their exaltation ones. The highest exaltation and 'fall' of the planets counting from the Sun are the 10th, the 3rd, the 28th, the 15th, the 5th, the 27th and the 20th degrees of the several signs.

गुणाकरः—

भानोर्मेषस्तावुरिः शुभ्रभानोर्नक्रो भौमस्येन्दुपुत्रस्य कन्या ॥
कर्की गुरोर्दैत्यगुरोर्झषाख्यस्तुलाशने रुच्चगृहा भवन्ति ।
दिग्वह्निनागाश्विनिथीषुधिष्ण्या कृत्यंशकेऽयस्तगृहेषु नीचः ॥

वर्गोत्तमाश्चरगृहादिषु पूर्वमध्य-
पर्यन्ततः शुभफला नवभागसंज्ञाः ।
सिंहो वृषः प्रथमषष्ठहयाङ्गतौलि-
कुंभास्त्रिकोणभवनानि भवन्ति सूर्यात् ॥ १४ ॥

Sloka 14.—The Vargottama or the best Navamsa is the first Navamsa in a moveable sign, the middlemost in a fixed sign, and the last in a common sign and gives good results. Simha, Vrishabha, Mesha, Kanya, Dhanus, Tula and Kumbha are the Mulatrikona (first triangular) signs of the planets commencing with the Sun.

NOTES.

It will be seen that the Vargottama Navamsas in the several Rasis bear the same names as the signs themselves. For example, the first Navamsa of Mesha is Mesha; the first of Kataka is Kataka, and so on. The middlemost Navamsa in Vrishabha is Vrishabha, and so on.

Planets situated in Vargottamamsas are said to be productive of immense good.

With the exception of Budha and Chandra to whom their own exaltation signs are Mulatrikona Rasis, the rest have their own odd signs as their Mulatrikonas.

गुणाकर:—

स्वर्क्षादोजे युग्मभे द्यूनगेहाद्गण्यास्तज्ज्ञैः सप्तमांशाः क्रमेण ।
राशिर्यः स्यात् सोऽपि मन्दांशकश्चेदुक्तास्तस्मिन्नेव वर्गोत्तमांशः ॥
मूलत्रिकोणानि रवेर्मृगेन्द्रगोमेषकन्याहयतौलिकुंभाः ॥
सूर्यारजीवभृगुभानुसुवां नवांशे-
मूलत्रिकोणभवनं परतः स्ववेश्म ।
तुङ्गांशकेष्वविकलोच्चफलः शशाङ्को
मूलत्रिकोणफलदः परतो वृषः स्यात् ॥
तुङ्गांशकेभ्यः शरतुल्यभागा मूलत्रिकोणं परतः स्ववेश्म ।
कन्याबुधस्य ॥

होराद्यस्तनुकुटुम्बसहोत्थबन्धु-
पुत्रारिपत्निमरणानि शुभास्पदायाः ।

रिःफाख्यमित्युपचयान्यरिकर्मलाभ-
दुश्चिक्यसंज्ञितगृहाणि न नित्यमेके ॥ १५ ॥

Sloka 15.—The several houses from the Lagna onwards are respectively termed (1) Tanu, (2) Kutumba, (3) Sahottha, (4) Bandhu, (5) Putra, (6) Ari, (7) Pathni, (8) Marana, (9) Subha, (10) Aspada, (11) Aya, and (12) Rippha. The 3rd, 6th, 10th and 11th houses are called उपचय (Upachaya), but not so according to some.

NOTES.

Tanu=body, Kutumba=family, Sahottha=brothers, etc. Bandhu=relations, Putra=son, Ari=enemy, Pathni=wife, Marana=death, Subha=virtuous deed, Aspada=position, avocation, Aya=income or gain, Rippha=loss or expenditure. Yavana does not agree with Varahamihira as regards Upachaya.

गुणाकरः—

तनुधनसहजाख्या मित्रपुत्रारिपत्नी-
निधनसुकृतकर्मायव्ययाख्या विलग्नात् ।
. . . . उपचयाभिधानि
दुश्चिक्यषष्ठेश्वरमानभानि ॥
(ईश्वर = रुद्र = ११)

कल्पस्वविक्रमगृहप्रतिभाक्षतानि
चित्तोत्थरन्ध्रगुरुमानभवव्ययानि ।
लग्नाच्चतुर्थनिधने चतुरस्रसंज्ञे
द्यूनं च सप्तमगृहं दशमर्क्षमाज्ञा ॥ १६ ॥

Sloka 16.—The following twelve names are also applied to denote the twelve houses respectively from the ascendant: (1) Kalpa, (2) Swa, (3) Vikrama, (4) Griha, (5) Pratibha, (6) Kshata, (7) Chittottha, (8) Randhra, (9) Guru, (10) Mana, (11) Bhava and

(12) Vyaya. The 4th and the 8th are designated Chaturasra houses, The 7th is called Dyuna (gambling) and the 10th house is known as आज्ञा (Ajna).

NOTES.

In this Chapter, the terms used to indicate one or the other of the twelve houses or a number of them may be divided into two classes, viz,, (1) those which are used as mere conventional names serving no other purpose than that of denoting the particular house or houses they have been specially elected to designate and (2) those which, besides serving such purpose, also connote the functions of the houses they signify.

Of the former class may be mentioned the following:—

Hora (होरा) for the Lagna; Duschikya (दुश्चिक्य) for the 3rd house; Meshurana (मेषूरण) for the 10th; Rippha (रि:फ) for the 12th; Chaturasra (चतुरस्र) for the 4th and the 8th houses; Kantaka (कण्टक), Kendra (केन्द्र) and Chatushtaya (चतुष्टय) for the 1st, 4th, 7th and 10th houses; Panaphara (पणफर) for the 2nd, 5th, 8th and 11th houses; and Apoklima आपोक्लिम) for the 3rd, 6th, 9th and 12th houses.

The following belong to the latter class:—Tanu (तनु) for the Lagna, (meaning thereby that everything about the body—its growth or decay—health, etc., has to be ascertained from the Lagna). Kutumba (कुटुम्ब) or Swa (स्व) for the 2nd house, (thus indicating that information regarding one's family, dayadins and wealth has to be predicted from the 2nd house); Sahaja (सहज), Sahottha (सहोत्थ) or Vikrama (विक्रम) for the 3rd house; Bandhu (बन्धु), Vesma (वेश्म), Griha (गृह) or Sukha (सुख) for the 4th house; Dhi (धी) or Buddhi (बुद्धी), Putra (पुत्र), etc., for the 5th house, and so on.

गुणाकरः—

द्युनमदमदनाख्यं द्यूनजामित्रमस्तं
जगुरिह चतुरस्रे द्वे चतुर्थाष्टमाख्ये ।

कल्यं कल्यं भवति सहजं विक्रमं स्वं कुटुम्बं
षट्कोणाख्यं क्षतमरिगृहं चाष्टमं रन्ध्रमाहुः ।
मानं मेषूरणमपि नभश्चास्पदाज्ञे च कर्म
स्यायं कोणं तनयभवनं धीश्चरिःफं तथान्त्यम् ॥
तपोगुरुस्त्रित्रिकोणं नवमं समुदाहृतम् ।
दुश्चिक्याख्यं तृतीयर्क्षं भवं रुद्रमुपान्त्यभम् ॥

कण्टककेन्द्रचतुष्टयसंज्ञाः सप्तमलग्नचतुर्थखभानाम् ।
तेषु यथाभिहितेषु बलाढ्याः कीटनराम्बुचराः पशवश्च ॥ १७ ॥

Sloka 17.—The 7th, the 1st, the 4th and the 10th houses are known by the terms Kantaka, Kendra and Chatushtaya. If these happen to be reptile, biped, watery and quadruped signs respectively, they possess strength.

NOTES.

The author gives here the दिग्बल (Digbala) of the Bhava. If the 7th Bhava happens to be a reptile Rasi, its Digbala should be put down as one Rupa (unit of strength). The same will be the bala if the first Bhava is a biped sign, or the 4th Bhava happens to be a watery sign or the 10th Bhava happens to be a quadruped Rasi. (Vide Sripati Paddhati III, 21.)

गुणाकरः—

केन्द्राभिधान्युदयवेश्मखसप्तभानि
स्युस्तानि कण्टकचतुष्टयसंज्ञितानि ।
लग्नास्तवेश्मगगनेषु यथाक्रमेण
स्युर्द्वयंघ्रिकीटजलराशिचतुष्पदाख्याः ॥

केन्द्रात्परं पणफरं परतश्च सर्व-
मापोक्लिमं हिबुकमम्बु सुखं च वेश्म ।
जामित्रमस्तभवनं सुतभं त्रिकोणं
मेषूरणं दशममत्र च कर्म विद्यात् ॥ १८ ॥

Sloka 18.—The houses next to the Kendras, that is, the 2nd, the 5th, the 8th, and the 11th are known as Panapharas. The 3rd, the 6th, the 9th and the 12th are Apoklima houses. Hibuka, Ambu, Sukha and Vesma are also terms denoting the 4th house. The 7th house is known as Jamitra, the 5th as Trikona and the 10th as Meshurana. It is through this last house that one ought to ascertain his profession.

गुणाकरः—

तेभ्यः पर्ं पणफरं परतश्च तेभ्यः
आपोक्लिमं सुतशुभे भवतस्त्रिकोणे ।
पातालसंज्ञं हिबुकं सुखाख्यं
वेश्माभिधं स्याच्च चतुर्थमम्बु ॥

होरास्वामिगुरुज्ञवीक्षितयुता नान्यैश्च वीर्योत्कटा
केन्द्रस्था द्विपदादयोऽह्नि निशि च प्राप्ते च सन्ध्याद्वये ।
पूर्वार्द्धे विषयादयः कृतगुणा मानं प्रतीपं च त-
द्दुश्चिक्यं सहजं तपश्च नवमं त्र्याद्यं त्रिकोणं च तत् ॥ १९ ॥

Sloka 19.—The Lagna becomes strong and powerful only if it be aspected or occupied by its lord, Jupiter or Mercury, and not by other planets The biped signs are strong during the day if they happen to be in a Kendra position; the quadruped signs are strong at night when in the same Kendra position. All reptile and watery signs when in Kendra position possess strength in the two periods of junction between day and night (morning and evening). The measures of the first six signs are represented by the numbers 20, 24, 28, 32, 36 and 40 respectively. The same figures taken in the inverse order give the measures of the second six signs. The third house is known as Duschikya; the 9th as Tapas and Tryadya as Trikona.

NOTES.

The Lagna becomes strong when occupied or aspected by Jupiter, Mercury or the lord of the Lagna. The same is the case with every house and not otherwise.

द्विपदादय: (Dwipadadayaha)—(1) द्विपद् (Dwipada), (2) चतुष्पाद् (Chatuspada) and (3) कीट (Keeta) and जल (Jala); [these go together].

If bipeds occupy Kendras in day time, they are strong; if quadrupeds occupy Kendras at night, they are strong; if centipeds and watery signs occupy Kendras at the two sandhyas, they are strong. The Sun in the Lagna or the 7th house indicates Sandhya kala. The Sun in the 8th, 9th, 10th, 11th or 12th house indicates day time. The Sun in the 2nd, 3rd, 4th, 5th or 6th house indicates night time.

Take an example: Mesha Lagna. Birth at night time. Lagna becomes strong. Kataka as 4th house becomes weak. Libra as 7th is also weak. Makara as 10th is partially weak. The results therefore of the 4th and 7th houses are not good. and of the 10th are partially good, because it is half-quadruped.

Another interpretation.—केन्द्रस्थात् (Kendrastthath) is another reading for केन्द्रस्था: (Kendrastthaha). The meaning will then be: If in a day birth, bipeds occupy Kendra houses, they are good; if quadruped signs happen to be पणफर (Panaphara) houses in a night birth, these houses are good; If, in a twilight birth, the reptile and watery signs happen to be Apoklima Bhavas, they are good.

Take an example: Mesha Lagna. Birth at night. The 2nd house is a quadruped sign; it is good. The same remark for the 5th. That this interpretation is rational is borne out by (1) it will give strength to all Bhavas as otherwise it will be partial to treat of only four houses (viz., the Kendras); (2) the author has already talked of Kendras in the 17th sloka. But this view is not accepted by Badarayana (बादरायण).

The latter half of the sloka: Since the latter part immediately follows, this is given to indicate the period when good or bad results will follow.

In the example taken above, we can say that earning began between 24 and 28 and children will be begotten at 36.

These figures are also useful in finding out the relative lengths of the several parts of the human body (Vide infra V—23).

20	20	24	28
24	Measures of the signs		32
28			36
32	36	40	40

गुणाकरः—

स्वनाथतन्मित्रबुधेज्यदृष्टा होरायुता वा बलिनो न शेषैः ।
चतुष्पदाख्या मनुजाश्च कीटा रात्रिर्द्युसन्ध्यासु च वीर्यभाजः
वीर्योत्कटाबलवदीश्वरका बलाढ्या
केन्द्रादिषु द्विचरणाः पशवोऽथ कीटाः ॥
मेषादिकानां त्रिलवेन युक्तं नाडीत्रयं मानमुदाहरन्ति ।
त्र्यंशोननाडीप्रचयेन सन्तस्तदुत्क्रमेणाथ तुलादिकानाम् ॥

$3\frac{1}{3}$	$3\frac{1}{3}$	4	$4\frac{2}{3}$
4			$5\frac{1}{3}$
$4\frac{2}{3}$			6
$5\frac{1}{3}$	6	$6\frac{2}{3}$	$6\frac{2}{3}$

रक्तः श्वेतः शुकतनुनिभः पाटलो धूम्रपाण्डुः
चित्रः कृष्णः कनकसदृशः पिङ्गलः कर्बुरश्च ।

बभ्रु स्वच्छः प्रथमभवनाद्येषु वर्णाः प्लवत्वं
स्वाम्याशाख्यं दिनकरयुताद्द्वाद्द्वितीयं च वेशिः ॥ २० ॥
व

Sloka 20.—Red, white, green (parrot's hue), pink, pale white, 'piebald, black, golden, yellowish or brown, variegated, deep brown and white are the colours assigned to the signs from Aries onwards. The point of the compass which is assigned to the lord of a sign indicates the characteristic of Plava or slope of the sign. The second house from that occupied by the Sun is called Vesi

NOTES.

The Plavas of the several signs. These are useful in locating the direction towards which a thief may have absconded in the case of queries regarding things stolen. A king that sets out on an expedition in the direction indicated by the Plava (प्लव) of Janma Rasi (जन्मराशि) will soon return victorious after subduing his enemy.

Crystal or white	Red	white	Green
Deep brown			Pink
Varie-gated			Pale white
Yello-wish	Golden	Black	Piebald

गुणाकरः

शोणः सितः शुकतनुद्युतिपाटलाभा, वाधूम्रपाण्डुशबलासितहेमभासः ॥
पिङ्गच्छविस्तदनुकर्बुरबभ्रुवर्णौ, मेषादितः स्वपतिदिग्गतयश्च सर्वे ॥

CHAPTER II

ग्रहयोनिप्रभेदोऽध्यायः

कालात्मा दिनकृन्मनस्तुहिनगुः सत्वं कुजो ज्ञो वचो
जीवो ज्ञानसुखे सितश्च मदनो दुःखं दिनेशात्मजः ।
राजानौ रविशीतगू क्षितिसुतो नेता कुमारो बुधः
सूरिर्दानवपूजितश्च सचिवौ प्रेष्यः सहस्रांशुजः ॥ १ ॥

Sloka 1.—The Sun is the soul of Kalapurusha; the Moon, his mind; Mars, his strength; Mercury, his speech; Jupiter, his knowledge and happiness; Venus, his sexual love; and Saturn, his misery. The Sun and Moon are kings; Mars is the commander in-chief; Mercury is the heir-apparent; Jupiter and Venus are the ministers and Saturn is the servant.

NOTES.

In the notes to Sloka 4 of Chapter I the several parts of the Kalapurusha (कालपुरुष) beginning with the head were stated to be counted from Mesha and those of the owner of a horoscope from the Lagna. This is so for as the external appearnce, etc., of the several parts of the body are concerned. Now the inherent qualities of the person are to be ascertained from the planets. These planets are then known as Karakas (कारकाः) and appertain to the owner of the horoscope just in the same way as they do to the Kalapurusha.

The several constituents of Kalapurusha will be strong or weak in proportion to the strength of the several planets representing them. But Saturn is an exception. When Saturn is strong, there is less of misery; when he is weak misery predominates.

The effects of these qualities will reveal themselves during the dasa periods of the planets concerned.

By the word Sukha (सुख) used in ths text and translated as 'happiness' both weath and progeny are also to be understood in addition to health and knowledge. Jupiter is the giver of health, wealth, progeny and knowledge and that is why his association and aspect are said to be extremely beneficial.

In saying that the Sun and the Moon are sovereigns, it must be understood that the Sun is the king. the Moon being the queen. Similarly, Jupiter is the Manthri (मन्त्रिन्) and Venus his wife.

गुणाकरः—

कालस्यात्मा भवति दिनकृच्चित्तमिन्दुर्गिरो ज्ञः
सत्त्वं भौमो मदन उशना ज्ञानसौख्ये सुरेज्यः ।
मन्दो दुःखं त्वथ रविविधू भूपती ज्ञः (वित्) कुमारो
नेता भौमो भृगुसुरगुरु मन्त्रिणौ भृत्य आर्किः ॥

हेलिः सूर्यश्चन्द्रमाः शीतरश्मि-
र्हेम्नो विज्ज्ञो बोधनश्चेन्दुपुत्रः ।
आरो वक्रः क्रूरदृक् चावनेयः
कोणो मन्दः सूर्यपुत्रोऽसितश्च ॥ २ ॥

Sloka 2.—The Sun is known as Heli; Chandramas and Sitarasmi are the names of the Moon; Hemnan, Vit, Gna, Bodhana and Induputra (son of the Moon) are the names of Mercury; Ara, Vakra, Kruradrik and Avaneya (born of the Earth) are the names of Mars; Saturn is called by the names Kona, Manda, Suryaputra (son of the Sun) and Asita.

जीवोऽङ्गिराः सुरगुरुर्वचसांपतीज्यौ
शुक्रो भृगुर्भृगुसुतः सित आस्फुजिच्च ।

राहुस्तमोऽगुरसुरश्च शिखीति केतुः
पर्यायमन्यदुपलभ्य वदेच्च लोकात् ॥ ३ ॥

Sloka 3.—Jeeva, Angiras, Suraguru, Vachasampati and Ijya mean Jupiter. Sukra, Bhrigu, Bhrigusuta, Sita and Asphujit are the names of Venus. Tamas, Agu and Asura are the names of Rahu. Ketu is known as Sikhin. There are also other synonyms found in other works.

रक्तश्यामो भास्करो गौर इन्दु-
र्नात्युच्चाङ्गो रक्तगौरश्च वक्रः ।
दूर्वाश्यामो ज्ञो गुरुर्गौरगात्रः
श्यामः शुक्रो भास्करिः कृष्णदेहः ॥ ४ ॥

Sloka 4.—The Sun possesses a dark-red form. The Moon is white. Mars does not possess a very tall stature and is of a pale-red colour. Mercury has the dark-green hue of Durva or bent grass. Jupiter has a body of yellowish hue. Venus is neither very white nor very black. Saturn is dark in form.

वर्णास्ताम्रसितातिरक्तहरितव्यापीतचित्रासिता
वह्न्यम्ब्वग्निजकेशवेन्द्रशचिकाः सूर्यादिनाथाः क्रमात् ।
प्रागाद्या रविशुक्रलोहिततमःसौरेन्दुवित्सूरयः
क्षीणेन्द्वर्कमहीसुतार्कतनयाः पापा बुधस्तैर्युतः ॥ ५ ॥

Sloka 5.—Red, white, reddish, green, yellowish, variegated and black are the colours of the planets from the Sun onwards. Fire, water, Kumara, Vishnu, Indra, Indrani and Brahman are the presiding deities of the planets from the Sun in their order. The Sun

Venus, Mars, Rahu, Saturn, the Moon, Mercury and Jupiter are respectively the lords of the quarters East, South-East, South, South-West, West, North-West, North and North-East. The waning Moon, the Sun, Mars and Saturn are known as malefic planets. Mercury in conjunction with any of them is malignant also.

NOTES.

The Moon in conjunction with or in the two signs on either side of the Sun is weak. The Moon is generally a benefic. But a very weak Moon, must be treated as malignant.

Mercury is by nature a benefic planet. But his benefic qualities are so weak that he may better be classed as indifferent—neither benefic nor malefic. He becomes really benefic or malefic according to his association. If he is associated with weak Moon the Sun, Mars or Saturn, he is a malefic. When associated with the waxing Moon (वृद्धिचन्द्र—Vriddhi Chandra), Jupiter or Venus, he is a benefic. When he is alone, he is more a benefic than a malefic.

गुणाकरः—

ताम्रः श्वेतः शोणनीलातिपीतश्चित्रः कृष्णश्चेति सूर्यादिवर्णाः ।
प्राच्यादीशाः सूर्यशुक्रारदैत्या मन्दश्चन्द्रः सौम्यजीवौ क्रमेण ॥
क्रूरग्रहाः कुजदिवाकरसूर्यसूनु-
क्षीणेन्दवः शशिसुतः सहितस्तु तैः स्यात् ।
पूर्णेन्दुजीवभृगुजाः शुभसंज्ञिताः स्यु-
स्तैः संयुतस्तुहिनरश्मिसुतोऽपि सौम्यः ॥
क्रमाद्वह्निजलस्कन्दहरिशक्रपुलोमजाः ।
शतानन्दश्च विज्ञेयाः सूर्यादीनामधीश्वराः ॥

बुधसूर्यसुतौ नपुंसकाख्यौ शशिशुक्रौ युवती नराश्च शेषाः ।
शिखिभूखपयोमरुद्गणानां वशिनो भूमिसुतादयः क्रमेण ॥ ६ ॥

Sloka 6.—Mercury and Saturn are eunuchs. Venus and the Moon are females. The rest *viz*, the Sun, Mars and Jupiter are males. Fire, Earth, Ether, Water and Air are respectively under the control of the five planets Mars, Mercury, Jupiter, Venus and Saturn.

गुणाकरः—

साम्नां महीजो यजुषां सितः स्यादृचां च जीवो विदथर्वणस्य ।
नपुंसकौ सौरिबुधौ सितेन्दू योषिद्ग्रहौ स्युस्त्वपरे नराख्याः ॥
दहनमहीखपयः श्वसनानां क्ष्मातनयात्पतयः क्रमशः स्युः ॥

विप्रादितः शुक्रगुरू कुजार्कौ शशी बुधश्चेत्यसितोऽन्त्यजानाम् ।
चन्द्रार्कजीवा ज्ञसितौ कुजार्की यथाक्रमं सत्वरजस्तमांसि ॥ ७ ॥

Sloka 7—Venus and Jupiter are Brahmins. Mars and the Sun are Kshatriyas. The Moon is a Vaisya. Mercury is the lord of the Sudra community. Saturn is the leader of the outcastes. The Moon, the Sun and Jupiter are planets typifying Satva (सत्व—purity, goodness). Mercury and Venus are essentially the planets of passion. Mars and Saturn own Tamas (तमस्) or darkness as their distinguishing characteristic.

NOTES.

According to Parasara the Moon and Mercury represent the Vaisya community and Saturn, the Sudras.

As regards the Gunas, these should be ascertained after examining the strength of the planets owning, occupying and aspecting the Lagna and the Rasi occupied by the Moon. But it must be remembered that the planet in whose Trimsamsa the Sun is situated plays a prominent part in moulding the Guna of the native.

गुणाकरः—

वागीशशुक्रावथ भानुभौमौ शीतद्युतिः शीनकरात्मजश्च ।
द्विजादिकानामधिपा भवन्ति शनैश्चरः सङ्करसंभवानाम् ॥
सत्वं शशीज्योष्णकराः सितज्ञौ रजस्तमः क्ष्मातनयार्कपुत्रौ ।
यस्याभ्रवह्वंशगतो दिनेशस्तत्तुल्यसत्वादिगुणो नरः स्यात् ॥

मधुपिङ्गलदृक् चतुरस्रतनुः पित्तप्रकृतिः सवितात्पकचः ॥
तनुवृत्ततनुर्बहुवातकफः प्राज्ञश्च शशी मृदुवाक् शुभदृक् ॥ ८ ॥

Sloka 8.—The Sun has eyes of a reddish-brown colour and a square-built body. He is of a bilious temperament and has a limited quantity of hair. The Moon has a thin and round body, has wind and phlegm in his composition, is discriminating, is soft in speech and has fine eyes.

NOTES.

पित्थ (Pittha) indicates high intellect.

कफ (Kapha) indicates philosophical temperament.

वात (Vata) indicates laziness indolence.

गुणाकरः—

नात्युच्चदेहो मधुपिङ्गनेत्रः शूरोऽल्पकेशः पटुधीस्वरूपः ।
पित्तास्थितसारश्चतुरस्रगात्रः श्यामारुणस्निग्धरुचिर्गभीरः ॥
गौरो मृदुः कुञ्चितकृष्णकेशो राजीवनेत्रः सुभगः सकामः ।
रक्ताधिकः श्लक्ष्णवचाः शशाङ्कः प्राज्ञो युवा वातकफस्वभावः ॥

क्रूरदृक् तरुणमूर्तिरुदारः पैत्तिकः सुचपलः कृशमध्यः ।
श्लिष्टवाक् सततहास्यरुचिर्ज्ञः पित्तमारुतकफप्रकृतिश्च ॥ ९ ॥

Sloka 9.—Mars has fierce eyes, a youthful appearance and a generous disposition. He has bile in his composition; he is exceedingly fickle. He has a slender waist. Mercury is stammering in his speech, is

always fond of fun, and is of a bilious, phlegmatic and windy temperament.

गुणाकरः—

हिंस्रो ह्रस्वो दीप्तकायोऽग्निकान्तिः शूरस्त्यागी पैत्तिकस्तामसश्च ।
मज्जासारो रक्तगौरो युवा स्यात् शश्वच्चण्डः पिङ्गलाक्षो महीजः ॥
दूर्वालता श्यामवपुस्त्रिदोषी हृष्टः सदा मध्यमरूपधारी ।
आरक्तनेत्रो मधुवाक्कलाज्ञः शिराततोज्ञस्तु रजोधिकः स्यात् ॥

बृहत्तनुः पिङ्गलमूर्द्धजेक्षणो बृहस्पतिः श्रेष्ठमतिः कफात्मकः ।
भृगुः सुखी कान्तवपुः सुलोचनः कफानिलात्मा सितवक्रमूर्द्धजः ॥

Sloka 10.—Jupiter possesses a big body. His eyes and hair are brown. He is exceedingly intelligent. He is of a phlegmatic temperament. Venus is ever fond of ease, possesses a beautiful body and has soft eyes. He has much wind and phlegm in his composition and has black curled hair.

गुणाकरः—

उत्कृष्टबुद्धिः कलधौतगौरः कफात्मकः पिङ्गललोचनश्च ॥
प्राज्ञो गुरुः सिंहरवः सशब्दो मेदोधिको ह्रस्वतनुश्च दक्षः ।
कुटिलचिकुरभारः शुक्रसारोऽतिकामी
करिकरणिभबाहुः श्लेष्मवाताधिकश्च ।
समदकरटिगामी कान्तिमानायताक्षः
सजलजलदवर्णो भार्गवो राजसः स्यात् ॥

मन्दोलसः कपिलदृक् कृशदीर्घगात्रः
स्थूलद्विजः परुषरोमकचोऽनिलात्मा ।
स्नाय्वस्थ्यसृक्त्वगथ शुक्रवसे च मज्जा
मन्दार्कचन्द्रबुधशुक्रसुरेज्यभौमाः ॥ ११ ॥

Sloka 11.—Saturn is disposed to inactivity. He has eyes of a reddish brown colour, a tall body, large teeth, stiff hair and limbs. His composition has phlegm and wind in it. Saturn, the Sun, the Moon, Mercury, Venus, Jupiter and Mars are respectively the lords of the following constituent elements of the body, *viz*., muscle, bone, blood, skin, semen, fat and marrow.

NOTES

All diseases mentioned in Chapter XXIII are based upon this : e.g., Mercury governs skin diseases. Venus governs venereal diseases. Jupiter governs brain diseases, such as madness, etc. The Moon governs diabetes, menstrual diseases, etc.

गुणाकरः—

पिङ्गेक्षणः कृष्णवपुः शिरालो मूर्खोऽलसः स्थूलनखोऽनिलात्मा ।
क्रोधी जरावान् मलिनः कृशाङ्गः स्नायवाततः सूर्यसुतोऽतिदीर्घः ॥

देवाम्ब्वग्निविहारकोशशयनक्षित्युत्करेशाः क्रमात्
वस्त्रं स्थूलमभुक्तमग्निकहतं मध्यं दृढं स्फाटितम् ।
ताम्रं स्यान्मणिहेमयुक्तिरजतान्यर्काच्च मुक्तायसी
द्रेष्काणैः शिशिरादयः शशुरुचज्ञग्वादिषूद्यत्सु वा ॥ १२ ॥

Sloka 12.—A shrine, a watery place, a fire place, a pleasure ground, a treasury, a bed chamber and a heap of rubbish are to be assigned as the places of the planets from the Sun onwards. The articles of apparel appropriate for the Sun and other planets are a thick cloth, a new fine robe, one singed by fire, a cloth washed in water, an ordinary garment, a durable mantle, and a rag respectively. The substances ascribed to the planets from the Sun onwards are copper, gems, gold, alloy of metals, silver. pearls and iron. The lords of the six seasons reckoning from Sisira (शिशिर) are Saturn,

Venus, Mars, the Moon, Mercury and Jupiter according to the Drekknas or third portions of a sign presided over by them.

NOTES.

Planets	Their appropriate place	Their articles of apparel	Substances ascribed to them
Sun	Temples, places of worship.	Coarse cloths	Copper
Moon	Marshy places	New cloths	Jewel (मणि — Mani)
Mars	Fire places such as Kitchen, Engine rooms, etc,	Burnt cloths	Gold
Mercury	Play grounds	Wet cloths ...	Alloys
Jupiter .	Treasure room	Medium cloths	Silver
Venus .	Harems	Excellent cloths	Pearls
Saturn .	Hillocks, useless places	Rags, torn cloths	Iron

Application of the above.—Suppose the Moon in progression (as per any system) comes iu trine to Venus. It has to be predicted that the person will get or wear new and good clothes. Suppose the Sun is square to Mars. We must say that cloths will be set fire to by accidents. In the case of a nativity for example, the Moon, as ruler of the 4th house indicating investments, in conjunction with Saturn means useless marshy lands, etc.

The Planets and the Seasons indicated by them.—These are useful in finding out the proper seasons (of birth) in the case of lost horoscopes.

If there is a planet in the Lagna, then the season typified by that planet should be predicted. When there are more than one planet in the Lagna, then it is with reference to the strongest planet. If there is no planet in the Lagna, it is only in that case that the season should be predicted with reference to the planet owning the Lagna Drekkana.

The six seasons, their approximate periods and their lords are given in the following statement :—

No.	Name of the season	Approximate period		Lord of the season
		From	To	
1	वसन्त (Vasantha)	20th March	19th May	Venus
2	ग्रीष्म (Grishma) ...	20th May	19th July	Mars and the Sun
3	वर्ष (Varsha)	20th July	19th Sep.	The Moon
4	शरद् (Sarat)	20th Sep.	19th Nov.	Mercury
5	हेमन्त (Hemanta) ..	20th Nov.	19th Jan.	Jupiter
6	शिशिर (Sisira)	20th Jan.	19th March	Saturn

Application of the principle.—The Sun afflicted by (progression) the Moon will cause ill-health and bad things in Grishma.

The Moon afflicting Mercury by progression will bring ill-health in Sarat Ritu (शरदृतु). Good things may be similarly predicted for the periods if there be good aspects.

Suppose for example the Moon has progressed to Asvini Nakshatra afflicted by Mars square opposition Saturn in a horoscope at the same time. We have then to say that troubles began in February and March (शिशिर—Sisira—Saturn s) and very badly in May and June (ग्रीष्म —Grishma—Mars'.)

	P. Moon		
			Mars
		Sat.	

If the progressed Moon has come in to affliction with radix Moon, the Moon's period (being वर्षर्तु—Varshartu) will be the period when trouble will arise.

N-B.—A planet afflicting the progressed Moon indicates the period of the planet and not of the Moon. The Moon must come to a good position in a Rasi or house and there must be good aspects at the same time by planets; then only that period will be good and not otherwise.

गुणाकरः—

स्थूलं नूतनमग्निदग्धमुदकक्लिन्नं च मध्यं दृढं
जीर्णं वस्त्रमुशन्ति तीव्रकिरणा ताम्रं मणिं काञ्चनम् ।
युक्तिं द्रव्यमनिन्दितं च रजतं मुक्ता च लोहं क्रमात्
देवाम्भोनलकेलिकोशशयनक्षोण्युत्कराधीश्वराः ॥

त्रिदशत्रिकोणचतुरस्रसप्तमा-
न्यवलोकयन्ति चरणाभिवृद्धितः ।
रविजामरेज्यरुधिराः परे चये
क्रमशो भवन्ति किल वीक्षणेऽधिकाः ॥ १३ ॥

Sloka 13.—All the planets cast a quarter glance at the 3rd and 10th houses; half a glance at the 5th and 9th; three quarters of a glance at the 4th and 8th; and a full eye at the 7th. Saturn is exceedingly powerful when he casts his glance at the 3rd and 10th. Jupiter is auspicious in his glances at the 5th and 9th. Mars is potent with his glance at the 4th and 8th.

NOTES.

Mars being the war lord or the lord of Death has got full aspect on the 4th or the house of grave and the 8th or the house of Death.

✓ N.B.—To calculate the correct Drigbala (दृग्बल) of planets, please refer to Chapter II of Sreepathi paddhati.

गुणाकर—

सहजदशमे धीधर्माख्ये रसातलनैधने
मदनभवनं पश्यन्तीह प्रहाश्चरणोत्तराम् ।
शनिगुरुकुजाः शेषाश्चात्र क्रमेण विलोकने
फलमविकलं यच्छन्त्येते जगुर्यवनादयः ॥

अयनक्षणवासरर्तवो मासार्द्धं च समाश्च भास्करात् ।
कटुकलवणतिक्तमिश्रिता मधुराम्लौ च कषाय इत्यपि ॥ १४ ॥

Sloka 14.—The planets from the Sun onwards sway over periods of half a year, a muhurta (2 ghatikas or 48 minutes), a day, two months, a month, half a month and a year respectively. Pungent, saline, bitter, mixed, sweet, acid and astringent are the flavours of the several planets from the Sun onwards.

NOTES.

Planet	Period	Flavour
The Sun	Half a year	Pungent
The Moon	क्षण (Kshana-48')	Saltish
Mars	One day —	Bitter
Mercury	Two months	Mixed
Jupiter	One month	Sweet
Venus	15 days	Sour
Saturn	One year	कषाय—(Kashaya)

Application of the principle.—If illness is indicated by Saturn, it is long-standing; if indicated by Mars, it is of short duration. This should be applied with reference to Chapter XXIII.

Again, suppose at the time of a query the Vrischika Navamsa in the Mithuna Lagna to have risen (2 signs 4° 12').

and the position of Mars (the lord of Vrischika) to be (9 signs 11° 13′). The period typified by Mars is a day. As the Vrischika Navamsa is the 2nd Navamsa of Mithuna, the completion or success of the business has to be predicted to happen in two days. Or we may predict thus ; Since Mars occupies the Mesha Navamsa (of Makara) which happens to be the 6th when counted from Vrischika, the time in which the success or otherwise is expected to occur will be 6 days.

Find the planet that is strongest at the time of Adhana (आधान). The pregnant woman will desire (long for) food mixed with the flavour typified by this particular planet.

गुणाकरः—

अयनमुहूर्तदिनान्यृतुमासौ पक्षसमं च वदन्ति दिनेशात् ।
कटुकं लवणं तिक्तं मिश्रं च मधुरं तथा ।
आम्लं कषायमित्येषां सूर्यादिग्भ्यो विनिर्णयः ॥

जीवो जीवबुधौ सितेन्दुतनयौ व्यर्का विभौमाः क्रमा-
द्वीन्द्वर्का विकुजेन्द्विनाश्च सुहृदः केषांचिदेवं मतम् ।
सत्योक्ते सुहृदस्त्रिकोणभवनात्स्वात्स्वान्त्यधीधर्मपाः
स्वोच्चायुःसुखपाः स्वलक्षणविधेर्नान्यैर्विरोधादिति ॥ १५ ॥

Sloka 15.—According to some, Jupiter is the friend of the Sun. Jupiter and Mercury are the friends of the Moon. The friends of the Mars are Venus and Mercury. The Moon, Mars, Jupiter, Venus and Saturn are the friends of Mercury. The friends of Jupiter are the Sun, the Moon, Mercury, Venus and Saturn. Mars, Mercury, Jupiter and Saturn are the friends of Venus. Saturn's friends are Mercury, Jupiter and Venus. According to Satya's view, a planet's friends are those who own the 2nd, 12th, 5th, 9th, 8th, and the 4th houses reckoned from his Moolatrikona sign as also that owning his exaltation sign,

provided they do not conflict with the lordship of the remaining houses.

NOTES.

In the first half of the sloka, Varahamihira sums up the opinions of others which do not commend to him. He agrees with Satyacharya whose view is as follows :—

सुहृदस्त्रिकोणभवनाद्गृहस्य सुतभे व्ययेऽथ धनभवने ।
स्वजने निधने धर्मे स्वोच्चे च भवन्ति नो शेषाः ॥

Planets are friendly to any given planet when they happen to own the 5th, 12th, 2nd, 4th, 8th and 9th houses counted from the planet's Moolatrikona Rasi or when they happen to own the planet's exaltation Rasi. The rest are his enemies.

Place the planet in its Moolatrikona and mark the 2nd, 12th, 5th, 9th, the planet's exaltation Rasi, the 8th and the 4th. Planets twice invited become friends; planets once invited become acquaintances and planets that are uninvited become enemies. But the Sun and the Moon become friends on a single invitation (as each owns only a single sign in the Zodiac).

The Sun invites Mars twice, Jupiter twice, the Moon once and Mercury once. Venus and Saturn are uninvited. Therefore Mars, Jupiter, and the Moon are the friends of the Sun, Mercury his acquaintance. Venus and Saturn are his enemies.

गुणाकरः—

अर्कादुरुजीवबुधौ ज्ञशुक्रौ व्यर्कौ विवक्रा विगतार्कचन्द्राः ।
वीन्द्वर्कभौमाः सुहृदा भवन्ति केषांचिदन्यो रिपवा मतेन ॥
स्वत्रिकोणभवनान्त्यधीवाग् धर्मरन्ध्रसुखतुङ्गभेश्वराः ।
स्युर्निसर्गसुहृदो परे स्युः सत्यमेतदिह सत्यभाषितम् ॥

शत्रू मन्दसितौ समश्च शशिजो मित्राणि शेषा रवेः
तीक्ष्णांशुर्हिमरश्मिजश्च सुहृदौ शेषाः समाः शीतगोः ।
जीवेन्दूष्णकराः कुजस्य सुहृदो ज्ञोऽरिः सितार्कौ समौ
मित्रे सूर्यसितौ बुधस्य हिमगुः शत्रुः समाश्चापरे ॥ १६ ॥

सूरेः सौम्यसितावरी रविसुतो मध्योऽपरे त्वन्यथा
सौम्यार्कौ सुहृदौ समौ कुजगुरू शुक्रस्य शेषावरी ।
शुक्रज्ञौ सुहृदौ समः सुरगुरुः सौरस्य चान्येऽरयो
ये प्रोक्ताः स्वत्रिकोणभादिषु पुनस्तेऽमी मया कीर्त्तिताः ॥ १७ ॥

Slokas 16, 17.—The Sun's enemies are Venus and Saturn. Mercury is his neutral and the rest are his friends. The Moon's friends are the Sun and Mercury. The rest are all neutrals to him. Mars' friends are the Sun, the Moon and Jupiter. Mercury is his enemy. Venus and Saturn are neutrals to him The Sun and Venus are the friends of Mercury; the Moon is his enemy. The rest are his neutrals. Venus and Mercury are the enemies of Jupiter; Saturn is neutral to him. The rest are his friends. Saturn and Mercury are the friends of Venus. Mars and Jupiter are his neutrals. The rest are his enemies. Saturn's friends are Venus and Mercury. Jupiter is neutral towards him. The rest are inimical to him. The planets that were declared (by Satyacharya) as friends of a particular planet due to their owning certain houses reckoned from the planet's Moolatrikona sign have been re-stated by me in the above.

NOTES.

These are mere applications of the principle quoted in Sloka 15 above.

It should be noted that to ascertain the friendship or otherwise of a planet, occupying any house, we have to consider the particular planet's table and not the table of the ruler of the house where he is in. Thus in the following example, the Moon is in Leo. We must look to the table of the Moon to find out how the Moon is placed whether in a friend's house or otherwise.

For the friends of Rahu and Ketu, the following is stated in Sarwartha Chintamani (सर्वार्थचिन्तामणिः).

राहोस्तु मित्राणि कवीज्यमन्दाः केतोस्तथैवात्र वदन्ति तज्ज्ञाः ।

			Sun Venus
			Moon Saturn

गुणाकरः—

चन्द्रारेज्या दिनकरबुधौ जीवसूर्येन्दवश्च
शुक्रादित्यौ रविशशिकुजा ज्ञासितौ शुक्रसौम्यौ ।
मित्राण्यर्कादथ विशशिनो मन्दशुक्रौ ज्ञ इन्दु-
दैत्यज्ञौ च द्युमणिशशिनौ शत्रवोऽर्कारचन्द्राः ॥
नैसर्गिकाः सत्यमतेन नूनं
उदासितारः कथितास्तु शेषाः ॥

अन्योन्यस्य धनव्ययायसहजव्यापारबन्धुस्थिता-
स्तत्कालं सुहृदः स्वतुङ्गभवनेऽप्येकेऽरयस्त्वन्यथा ।
द्व्येकानुक्तमपान् सुहृत्समरिपून् संचिन्त्य नैसर्गिकां-
स्तत्काले च पुनस्तु तानधिसुहृन्मित्रादिभिः कल्पयेत् ॥ १८ ॥

Sloka 18.—Planets are mutually friendly for the time being when they occupy the 2nd and the 12th, the 3rd and the 11th, or the 4th and the 10th places from one another. Some include the exaltation place also in

this list. They are inimical if they occupy other positions. Ascertain which are the planets that own two houses out of the seven already mentioned and thus determine what planets are naturally friendly, what are naturally neutral and what are inimical and also find out which are for the time being friendly. If there is friendliness both naturally and temporarily on the part of a planet, he is a great friend. Those that are enemies both ways are deadly foes invariably. That planet is but a friend which has the character of being friendly and neutral from the two points of view, while the one which has the character of being neutral and inimical is an enemy. A planet that is inimical in the one case and friendly in the other is to be taken as neutral.

NOTES.

The principle of मित्र (Mitra), अधिमित्र (Adhimitra), शत्रु (Satru), etc., does not apply to planets placed in उच्च (Uchcha), मूलत्रिकोण (Moolatrikona), स्वक्षेत्र (Swakshetra) and नीच (Neecha).

गुणाकरः —

दशायबन्धुत्रिधनान्त्ययाता स्तात्कालिकास्ते सुहृदा मिथःस्युः ॥
किन्त्वनुक्तसकृद्दोरितासकृत् कीर्त्तिता द्विषदुदासवल्लभाः ।
तेऽपि तत्समयमित्रशत्रुभिश्चाधिशत्रुसुहृदादयो मताः ॥

स्वोच्चसुहृत्स्वत्रिकोणनवांशैः स्थानबलं स्वगृहोपगतश्च ।
दिक्षु बुधाङ्गिरसौ रविभौमौ सूर्यसुतः सितशीतकरौ च ॥ १९ ॥

Sloka 19.—A planet has positional strength when it occupies its exaltation sign, a friendly house, its moolatrikona house, its own Navamsa Rasi and its

Swakshetra sign. As regards the directions, Mercury and Jupiter are strong in the East or rising sign. The Sun and Mars are powerful in the South or 10th house. Saturn is strong in the West or 7th house. Venus and the Moon are strong in the North or 4th house.

NOTES.

The positional strength (स्थानबल Stthanabala) of planets will be better understood by a reference to Sripati's rules on the Subject (vide श्रीपतिपद्धति, III, 2 and 3).

To calculate the correct दिग्बल (Digbala) of planets, please see श्रीपतिपद्धति III, 7 and 8.

गुणाकरः—

त्रिकोणवर्गोच्चगसौम्ययुक्तः स्याद्योगवीर्येण युतः स्वमित्रैः ।
आलोकितस्तैरपि दृग्बलाढ्यो नभश्चरः स्यादिति शास्त्रमाह ॥
क्षेत्रादिमध्यान्तगता नृयोषा नपुंसकाख्याः बलिनः क्रमेण ।
मित्राधिमित्रस्वगृहोत्तमांशस्वोच्चस्थितास्तद्भववर्गयाताः ॥
स्त्रीक्षेत्रगा विक्रमिणोथ मध्या वीर्योज्झिताः स्थानबलाख्यमेतत् ॥
लग्ने ज्ञजीवौ गगनेऽर्कवक्रावस्ते बली स्यात्तपनस्य सूनुः ।
शीतांशुशुक्रौ च चतुर्थसंस्थावाशाबलं प्रोक्तमतः सुधीभिः ॥

उदगयने रविशीतमयूखौ वक्रसमागमगाः परिशेषाः ।
विपुलकरा युधि चोत्तरसंस्थाश्चेष्टितवीर्ययुताः परिकल्प्याः ॥

Sloka 20.—The Sun and the Moon in the उत्तरायण (Uttarayana) or northern course possess exceeding motional strength. The other five planets possess Cheshtabala when in their retrograde motion or when in their conjunction with the Moon. Their rays become brilliant when they are placed in the north in planetary war and must be considered to possess चेष्टाबल (Chestabala).

NOTES.

For Cheshtabala vide श्रीपतिपद्धति, III, 15 to 18. Cheshtabala is said to consist of 5 sub-divisions; what these are, it is not exactly known. [वक्र—Vakra, समागम—Samagama, उदगयनबल—Udagayanabala. अयनबल—Ayanabala and युद्धबल—Yuddhabala.]

गुणाकरः—

सौम्यायने रविकुजेज्यसिताः शनीन्दू
याम्ये द्वयोर्ज्ञ उदगिन्दुरिहापरेषाम् ।
वक्रस्थिता युधि तथोत्तरमार्गयाता-
श्चेष्टाबलं दधति चन्द्रसमागमेऽपि ॥

निशि शशिकुजसौराः सर्वदा ज्ञोऽह्नि चान्ये
बहुलसितगताः स्युः क्रूरसौम्याः क्रमेण ।
द्व्ययनदिवसहोरामासपैः कालवीर्यं
शरुबुगुशुचसाद्या वृद्धितो वीर्यवन्तः ॥ २१ ॥

Sloka 21.—The Moon, Mars and Saturn have कालबल (Kalabala) or temporal strength at night; Mercury possesses it both day and night; the rest during the day only. The malefic and benefic planets have strength (पक्षबल—Pakshabala) in the dark and bright halves of the month respectively. Each planet possesses Kalabala in his hour, day, month and year, Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun rise respectively in natural strength (नैसर्गिकबल—Naisargika bala).

NOTES.

The author treats in this Sloka of कालबल (Kalabala) and निसर्गबल (Nisargabala).

Kalabala has 7 sub-divisions, viz., (1) नतोन्नतबल (Natonnatabala) (2) पक्षबल (Pakshabala), (3) दिनरात्रि त्रिभागबल (Dinaratritribhagabala), (4) वर्षपबल (Varshapabala), (5) मासपबल (Masapabala), (6) दिनपबल (Dinapabala and (7) होरापबल (Horapabala). For details regarding the calculation of these balas vide श्रीपतिपद्धति, III, 9 to 14.

गुणाकरः—

मन्दारसौम्येज्यकवीन्दुसूर्या यथोत्तरं स्युर्बलिनो निसर्गात् ।
नोपप्लुताः स्निग्धविशालबिम्बाः स्फुरत्प्रभारूपबलोपपन्नाः ॥
निशामुखे शीतरुचिर्बलीयान् भृगुर्निशीथे कुसुतो निशान्ते ।
प्रातर्बुधो मध्यदिने दिनेशः शनिर्दिनान्ते धिषणः सदैव ॥
कैश्चिद्दिवाद्युमणिमन्त्रिसिता बलाढ्याः
प्रोक्ता निशीन्दुकुजभानुभुवः सदा ज्ञः ।
सौम्याः सिते बलयुता बहुले च पापाः
स्वाब्दायनर्तु दिवसादिषु कालवीर्यम् ॥

CHAPTER III

वियोनिजन्माध्यायः

[Note.—In this Chapter, the words अंश (Amsa) and भाग Bhaga) have been used by Varahamihira to imply Dwadasamsas and not Navamas as will be seen by the word द्विरसभाग (Dwirasabhaga) in the opening sloka.

This Chapter can be used with advantage for horary purposes, when a thing is lost or an animal is lost, or to enable the agriculturist and breeders of animals to find out the best season for cultivation or for breeding purposes. It can also be applied to an ordinary horoscope to see how much of animal nature the Jataki (जातकी) has or to see if the horoscope indicates human activity or becomes useless like inanimate beings. Further, it can be utilised for ascertaining if the native is fortunate or not with respect to animals or cultivation and ii so to what extent.

क्रूरग्रहैः सुबलिभिर्विबलैश्च सौम्यैः
क्लीबे चतुष्टयगते तदवेक्षणाद्वा ।
चन्द्रोपगद्विरसभागसमानरूपं
सत्वं वदेद्यदि भवेत्स वियोनिसंज्ञः ॥ १ ॥

Sloka 1.—If, at the time of the birth of any living creature or of a query regarding it, the malefic planets are found to be strong and the benefic ones weak, and if a neutral planet (Saturn or Mercury)

be in kendra position or aspect the rising sign, the astrologer may declare the birth of a living being similar in form to that indicated by the Moon's Dwadasamsa provided this Dwadasamsa belongs to what is called a वियोनि (Viyoni) sign (Mesha, Vrishaba, Kataka, Simha, Virschika, first half of Dhanus, Makara, or Meena).

NOTES.

वियोनिजन्म (Viyonijanma) means a living being inferior in status to man, whether of the animal or vegetable kingdom.

For an animal to be born, determine whether the Dwadasamsa occupied by the Moon belongs to a Viyoni Rasi (वियोनि-राशि). These are the Rasis where an animal is likley to be born. Along with the above, the benefics should be weak, and the malefics should be strong. One of the neutral planets like Mercury or Saturn should be in an angnlar house with respect to the Lagna or aspect the Lagna. Then only we must predict that an animal indicated by the house owning the Dwadasamsa occupied by the Moon will be born.

Mercury	Lagna Sun Venus Moon 2°		
	Moon 2° Mesha Dwadasamsa. (An Example)		
Mars Jupiter Saturn			

Mercury	Lagna Sun Venus Moon 2°		
Saturn	Another Yoga		·
Mars Jupiter			

Suppose a person comes and puts a question (Horary) and such positions of the planets in the zodiac as above are shown at the time. Then we have to judge that the person has lost an animal and of the kind indicated by the 4th house from the Moon.

Suppose we come across such a position in the nativity of any person. We have to judge that the man is fortunate in animals.

Another interpretation for चन्द्रोपगद्विरसभागसमानरूपं (Chandropagadvirasabhagasamanarupam). A form typified by the Drekkana amsa (द्विरसभाग=2 × $\frac{1}{6}$ or $\frac{1}{3}$rd) occupied by the Moon. In queries of theft, etc., these are useful to predict the form of the thieves, etc.

गुणाकरः—

पापैः सम्यग्बलिभिरबलैः साधुभिः क्लीबसंज्ञे
केन्द्रस्थानं गतवति दृशा वास्य चिन्तावियोनेः ।
चन्द्रोपेतद्विरसकलनाकारभृत्प्राणिजातं
निर्देष्टव्यं यदि खलु भवेदंशकोयं वियोनेः ॥

Also सारावली—

क्रूरैः सुबलसमेतैः सौम्यैर्विबलैर्वियोनिलग्ने वा
सौम्यार्किभ्यां केन्द्रे तदीक्षिते वा वियोनिः स्यात् ॥

मेषे शशी तदंशे छागादिप्रसवमाहुराचार्याः ।
गोमहिषाणां गोंशे नररूपाणां तृतीयेंशे ॥
तत्र चतुर्थे भागे कूर्मादीनां भवेदुदकजानाम् ।
व्याघ्रादीनां परतः परतो ज्ञेयं नराणां च ॥
वणिगंशे नररूपा वृश्चिकभागे तथा भुजङ्गाद्याः ।
खरतुरगाद्या नवमे मृगशिखिनां स्यात्तथा दशमे ॥
ज्ञेयाश्च तत्र विविधा वृक्षास्तृणजातयश्चित्राः ।
एकादशे च पुरुषा जलजा नानाविधाश्चान्त्ये ॥
मेषे द्वादशभागे जायन्ते जातयो विविधरूपाः ।
शेषेष्वपि चैवं स्याद्भवनेषु यथाक्रमं नियतम् ॥
यो यत्र भवेदाद्यस्तस्याकृतिमादिशेत्कृते तत्र ।
ब्रूयात्क्रमेण मतिमान्द्वादशभागात्मके नवमे ॥
ज्ञेयादेवं पुंग्रहनवांशकैर्लग्नगैर्द्विमूर्तिभ्यः ।
आद्यांशे योगैरपि जायन्ते बहुविधाः सत्वाः ॥
श्वप्रभृतीनां प्रसवे यावन्तोद्वादशांशका लग्ने ।
तावन्ति वदेत्प्राज्ञः पुंस्त्रीसंज्ञान्यपत्यानि ॥
आधाने जन्मनि वा प्रश्ने वा द्वादशांशगे चन्द्रः ।
यस्मिन्व्यवस्थितः स्याल्लग्ने वा तत्समं सत्वम् ॥

पापा बलिनः स्वभागगाः पारक्ये विबलाश्च शोभनाः ।
लग्नं च वियोनिसंभवं दृष्ट्वात्रापि वियोनिमादिशेत् ॥

Sloka 2.—Finding that the malefic planets are strong and in their own Dwadasamsas while the benefic planets are strengthless and in Dwadasamsas not their own; and finding also that the rising sign is a **वियोनि** (Viyoni), the astrologer may announce tha birth of a **वियोनिजन्म** (Viyonijanma) as before (*i.e*, corresponding in form to that indicated by the 12th portion of the sign occupied by the Moon, provided the Rasi owning the 12th portion in question is a वियोनि (Viyoni) one. [Bhattot-

pala interprets स्वभागग (Swabhagaga) to mean 'in his Navamsa.']

Notes.

In the undermentioned example, Moon 4° indicates Vrishabha Dwadasamsa. The man, we judge, will be prosperous in cows. In horary figure as above, breeding of cows, etc., indicated

Mercury 28°	Moon 4° Sun 12° Veuns 2°		
	An Example		
Mars 9° Jupiter 2°			
		Saturn 9°	

by Vrishabha will be prosperous or we may judge according to to the question, that a cow has been lost. In the above figure, suppose the Moon was in 29° of Mesha. He will then be in Meena Dwadasamsa. This will be very good for fishing.

गुणाकरः—

पापग्रहा बलयुता निजभागभाजः
सौम्या बलेन रहिताश्च परांशकस्थाः ।
प्राग्लग्नराशिमवलोक्य वियोनिसंज्ञं
ब्रूयाद्संशयमिहापि वियोनिचिन्ताम् ॥

क्रियः शिरोवक्त्रगलो वृषान्ये
पादांसकं पृष्ठमुरोऽथ पार्श्वे ।

कुक्षिस्त्वपानांघ्र्यथ मेढ्रमुष्कौ
स्फिक्पुच्छमित्याह चतुष्पादाङ्गे ॥ ३॥

Sloka 3.—In the body of a quadruped, Mesha signifies the head; Vrishabha, the mouth and the dewlap; Mithuna, the forelegs and the shoulders; Kataka, the back; Simha, the breast; Kanya, the sides; Tula, the belly; Vrischika, the anus; Dhanus, the hind legs; Makara, membrum virile and the scrotum; Kumbha, the buttocks; and Meena, the tail.

गुणाकरः—

मेषान्मूर्धा वदनगलकौ चाथ पादांसकं च
पृष्ठं चोरःस्थलमथ ततः पार्श्वयुग्मं च कुक्षी ।
पादापाने जननवृषणौ स्फिग्द्वय चाथ पुच्छं
तिर्यग्योनेर्वपुषि मुनयः प्राहुरिच्छान्तमित्थम् ॥

Also सारावली—

मेषवृषौ मुखगलयोरंसकपादेषु मिथुनमीनौ स्तः ।
पृष्ठोदयपार्श्वेषु च निवेशितौ कर्किकुंभधरौ ॥
सिंहमृगौ जघनस्थौ पश्चिमचरणे स्थितौ युवतिचापौ ।
गुह्यवृषणप्रदेशस्फिक्पुच्छौ जूककीटक्षौं ।
मिथुनादयस्तुलान्ताः सव्यं भागे चतुष्पदानां च ।
वामे झषघटधरमृगकार्मुकभृद्वृश्चिकाश्चिन्त्याः ॥

लग्नांशकाद्ग्रहयोगेक्षणाद्वा
वर्णान्वदेद्बलयुक्ताद्वियोनौ ।
दृष्ट्या समानां प्रवदेत्स्वसंख्यया
रेखां वदेत् स्मरसंस्थैश्च पृष्ठे ॥ ४ ॥

Sloka 4.—By putting together all the strong points whether derived from the rising sign or the rising

Dwadasamsa, the presence therein or the aspect thereon of certain planets, the astrologer should be able to give out the colours that may be found in the creature born वियोनि (Viyoni); the number of the prevailing hues, he should declare suitably to the planets in the Lagna; and as to the streaks on the animal's back, if any, he may guess them in accordance with the planets in the 7th bhava.

NOTES.

Find out how many planets are posited in the Lagna or aspect the Lagna. If these planets are strong, then only they must be taken into consideration. If not, find out the rising Dwadasamsa and predict the colour of the animal (as described in I, 20 and II, 5). The greater the number of planets in the Lagna or aspecting the Lagna, the greater will be the varieties of colours on the animal. The colour on the back of the animal (natural stripes of the animal at its back) should be predicted through the planets placed in the 7th bhava from the Lagna.

गुणाकरः—

लग्नास्थितग्रहवशाद्युचरेक्षणाद्वा
नन्दांशकादुत बलेन चतुष्पदानाम् ।
भूयोविलोकनतया हि बहूंश्च वर्णा-
ल्लेखा वदन्ति मदनोपगतैश्च पृष्ठे ॥

Also सारावली--

मेषादिभिरुदयस्थैरंशैर्वा ग्रहयुतैश्च दृष्टैर्वा ।
स्वं स्वं वर्णं ब्रूयाद्गात्रे चिह्नं व्रणं वापि ॥
स्वगृहांशकसंयोगाद्विद्याद्वर्णान्परांशके ऋक्षात् ।
सप्तमसंस्थाः कुर्युः पृष्ठे रेखां स्ववर्णसमां ॥
वीक्षन्ते यावन्तो वियोनिवर्णाश्च तावन्तः ।
बलदीप्तो गगनचरः करोति वर्णं त्रियोनीनाम् ॥

पीतं करोति जीवः शशी सितं भार्गवो विचित्रं च ।
रक्तो दिनकररुधिरौ रविजः कृष्णं बुधः शबलम् ॥
स्वे राशौ परभागे परराशौ स्वांशके तिष्ठन् ।
पश्यन् ग्रहोऽपि लग्नं सुवर्णवर्णं तदा कुरुते ॥
परिघपरिवेषजलदैः शक्रकवेधैर्ध्वजैश्च वृक्षैश्च ।
वृषमृगदण्डैः सर्पैः शक्रधनुः पांसुभिर्वाऽपि ॥
यद्वर्णेन वृतः स्याद्ग्रहस्तमिहवर्णमादिशेन्मतिमान् ।
स्वाभाविकैर्ग्रहाणां वर्णैर्वर्णा भवन्ति जातानाम् ॥

गुणाकर and भट्टोत्पल interpret the word अंश (amsa) in the sloka as Navamsa.

खगे दृगाणे बलसंयुतेन वा ग्रहेण युक्ते चरभांशकोदये ।
बुधांशके वा विहगाः स्थलाम्बुजाः शनैश्चिरेन्द्वीक्षणयोगसंभवाः ॥

Sloka 5.—When the rising decanate is a पक्षिद्रेक्काण (Pakshi Drekkana) or when the rising Dwadasams is that of a moveable sign or of Mercury and has a strong planet in it, land or water birds may come into existence according as the rising decanate and the Dwadasamsas in the three cases are occupied, if not aspected, by Saturn or the Moon.

NOTES.

The Pakshi Drekkanas are the 2nd in Mithuna, 2nd in Tula, 1st in Simha and 1st in Kumbha.

If a Pakshi Drekkana as above is rising and be aspected or occupied by Saturn or the Moon, then birds are born or indicated as the case may be.

If Makara, Mesha, Kataka and Tula (movable signs) Dwadasamsas are rising aspected or occupied by Saturn or the Moon, then birds are born or indicated as the case may be.

If the Dwadasamsas of Mercury (Mithuna or Kanya) are rising occupied or aspected by Saturn or the Moon, then birds are born or indicated as the case may be.

In the above, Saturn indicates birds who live on earth as opposed to birds living in water. The Moon indicates birds on water.

The previous sloka holds good for predicting the colour of the bird. Bhattotpala and Gunakara interpret अंश in the sloka as Navamsa.

गुणाकरः—

विहङ्गे द्रेष्काणे चरगृहनवांशे च तनुगे
बलोपेते खेटे शशिसुतनवांशेऽपि यदि बा ।
शनीन्द्वोः संयोगादुत तदवलोक्यादिति बुधैः
प्रबोधव्या चिन्ता स्थलजलभुवामत्र वयसाम् ॥

Also सारावली—

विहगोदितदृक्काणे ग्रहेण बलिना च चरभांशे ।
बौधेंशे वा विहगाः स्थलाम्बुजाः शशिनिरीक्षिताः क्रमशः ॥

होरेन्दुसूरिरविभिर्विबलैस्तरूणां
तोयस्थले तरुभवांशकृतः प्रभेदः ।
लग्नाद्ग्रहः स्थलजलर्क्षपतिस्तु यावां
स्तावन्त एव तरवः स्थलतोयजाताः ॥ ६ ॥

Sloka 6.—With the Lagna, the Moon, Jupiter and the Sun, all devoid of strength, the astrologer may announce the springing of trees. Whether they spring in land or water is to be decided from the character of the rising Dwadasamsa; that is, from the fact of its belonging to a land or watery sign. The trees growing in land or water will be as many as there are Rasis from the Lagna up to the next land or watery sign.

NOTES.

The Lagna, the Moon, Jupiter and the Sun must be powerless. Find the Dwadasama of the Lagna. If it be a वियोनि

(Viyoni) sign and at the same time be a land or watery Rasi, then we may say that the trees are either in land or watery places. Suppose it is Makara Dwadasamsa (first half) that is rising. This will indicate a tree in a garden or park. Suppose the Lagna to be 17° in Kanya. Then the rising Dwadasamsa is that of Meena. This will indicate a tree near the river.

If the तरुपति (Tarupati)—the ruler of the Lagna Dwadasamsa—is away from the Lagna, predict the number of the trees by the signs intervening the Lagna and the तरुपति (Tarupati). According to दशाध्यायी (Dasadhyayee) the following is the rule. Find out the Ayurdaya of the कुण्डली (Kundali). Convert the years, months and days into days. The number arrived at will indicate the number of trees or plants.

Suppose the 14th degree of Mithuna to be rising. Then the rising Dwadasamsa is the 6th in Mithuna Rasi, i.e., Vrischika. If at the time the position of Mars (the lord of Vrischika) be Kumbha, the number of trees will be the number of Rasis separating Mars from the Lagna, i.e , from Mithuna to Kumbha, i.e., 9. Again, from the slokas of Saravali quoted below, the following has also to be noted: If the lord of rising Dwadasamsa either occupy his exaltation sign or be retrograde in his motion, the number already obtained should be trebled. If he be in his Vargottamamsa, or his own Dwadasamsa, Navamsa or Drekkana, such number should be doubled. For example, If Mars in the instance cited be retrograde in his motion, or instead of occupying Kumbha be in Makara, his exaltation sign, the number 8 (Makara being the 8th from Mithuna) should be trebled. We shall thus have 24. But if Mars should occupy Mesha Navamsa or Mesha-Dwadasamsa of Kumbha, i.e., his own sign, the number of trees will be only 9 × 2 or 18 and so on.

सारावली—

लग्नार्कजीवचन्द्रैरबलैः शेषैश्च मूलयोनिः स्यात् ।
स्थलजलभवनविभागा वृक्षादीनां प्रभेदकराः ॥

स्थलजलयोगो लग्नाद्भवति राशौ तु तेऽपि तावन्तः ।
द्वित्रिगुणत्वं तेषामायुर्दायप्रकारोक्तम् ॥

Also गुणाकरः—

होराचन्द्रद्युमणिगुरुभिर्निर्बलैर्भूरुहाणां
चिन्तामीषां स्थलजलभवाद्दक्षभागप्रभेदाः ।
लग्नाद्यावांस्थलजलगृहाधीश्वरः खेचरः स्या-
त्तावन्तस्ते स्थलजलभुवः पादपाः कल्पनीयाः ॥

अन्तः सारान् जनयति रविर्दुर्भगान् सूर्यसूनुः
क्षीरोपेतांस्तुहिनकिरणः कण्टकाढ्यांश्च भौमः ।
वागीशज्ञौ सफलविफलान्पुष्पवृक्षांश्च शुक्रः
स्निग्धानिन्दुः कटुकविटपान् भूमिपुत्रश्च भूयः ॥ ७ ॥

Sloka 7.—The Sun generates trees that are inwardly strong (massive); Saturn produces such as are unsightly. The Moon gives birth to those that are sappy; Mars brings forth thorny ones; Jupiter and Mercury produce respectively fruit-bearing and fruitless trees. Venus ushers into the world those that merely blossom but bear no fruit. We have to say again that the Moon makes his trees oily and those produced by Mars have strong-scented boughs.

NOTES.

This must be applied to the horoscope of every landlord. The Sun governs timber and other trees which are inwardly strong. Saturn indicates useless trees; Moon, sappy trees; and Mars, thorny trees or plants. Jupiter governs trees bearing fruits. Mercury governs good trees but not bearing fruit. Venus will produce flowery trees or plants, Moon represents oily trees while Mars denotes ugly ones.

The land investments are indicated by the 4th bhava and its lord. Some people are unfortunate in land investment, because

the 4th bhava and its lord are weak. Coming to progression (by any system), progressed Moon in any aspect to planet in radix, good or bad, will indicate good or bad fortune in the trees or plants indicated as above-

गुणाकर—

दिनमणिरतिसारान् क्षीरवृक्षान् क्षपेशो
जनयति हि महीजः कण्टकाढ्यान् कटूंश्च ।
शशिसुतसुरपूज्यौ निष्फलान् सत्फलांस्तान्
भृगुरपि कुसुमाढ्यान्दुर्भगान् भानुसूनुः ॥

Also सारावली—

अन्तःसारान्वृक्षान् भानुर्दुर्गान् करोति तद्रूपान् ।
क्षीरस्नेहसमेतान् शशी गुरुः फलसमेतांश्च ॥
कटुकण्टकिनो रुधिरः सुदुर्भगांस्तरणिजस्तथा शुक्रः ।
कुसुमफलस्नेहयुतान्बुधश्च फलवर्जितं जनयेत् ॥

शुभोऽशुभर्क्षे रुचिरं कुभूमिजं
करोति वृक्षं विपरीतमन्यथा ।
परांशके यावति विच्युतः स्वकाद्
भवन्ति तुल्यास्तरवस्तथाविधाः ॥ ८ ॥

Sloka 8.—When the planet presiding over the birth of a tree. being benefic, is in the house of a malefic one, it generates a good tree in a bad place. The result is reversed when the condition is reversed. That is, if the tree-producing planet. being malefic, occupy the house of a benefic one, a bad tree will spring up in a good soil. The number of trees of the kind spoken of before will be the number of Dwadasamsas reckoned from the planet's own Dwadasamsa last occupied by it up to the alien one which it now occupies.

गुणाकरः—

सौम्यश्च स्वर्क्षसहितो रुचिरं सुभूमौ
पापस्तु पापगृहगः कुतरुं कुदेशे ।
स्वांशं च यावति परस्य लवे च्युतः स्यात्
ते तद्विधागणकतन्मितयो भवन्ति ॥

Also सारावली—

क्रूरः सौम्यगृहस्थो वृक्षमनिष्टं करोति शुभदेशे ।
सौम्यश्च पापभवने कुत्सितदेशे शुभं चापि ॥
व्यामिश्रैः शुभभूमौ भवन्ति मिश्राः सदा वृक्षाः ।
स्थलजलपतयस्तेषां स्थलजलजानां तु संभवे दक्षाः ॥
स्वांशात्परांशगामिषु यावत्संख्या भवन्ति तावन्तः ।
स्थलजा वा जलजा वा तरवः प्राक् संख्यया प्रवदेत् ॥

N. B.—The reader will do well to go through Chapter 53 of सारावली (Saravali) for detailed information on वियोनिजन्म (Viyonijanma).

CHAPTER IV

निषेकाध्यायः

कुजेन्दुहेतुप्रतिमासमार्तवं गते तु पीडर्क्षमनुष्णदीधितौ ।
अतोऽन्यथास्थे शुभपुंग्रहेक्षिते नरेण संयोगमुपैति कामिनी ॥ १ ॥

Sloka 1.—The menses of a woman which are due to the interaction of Mars and the Moon, *i.e.*, of bile and blood, set in every month when the Moon is in an अपचयस्थान (Apachayasthana, 1st, 2nd, 4th, 5th, 7th, 8th. 9th or 12th) from the Lagna. But if the Moon occupies a different position, *i.e.*, is in an उपचयस्थान (Upachaya-sthana. 3rd, 6th, 10th or 11th) and is aspected by a benefic male planet, the woman lovingly unites with a man.

NOTES

The Moon governs fluid matter of a woman. Mars signifies the blood of a woman. A combination of the two causes menstruation.

नरेण (Narena). The word means a man in the true sense. that is one capable of procreating. कामिनी means a female who can menstruate. पीडर्क्ष (Peedarksha) Rasis are अनुपचय (Anupa-chaya) places, i.e., 1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th houses, उपचय (Upachaya) places are 3rd, 6th, 10th and 11th houses.

By the word शुभपुंग्रह (Subhapumgraha), Jupiter is here meant as he is the only benefic male planet. If the Moon in his transit occupies an उपचय (Uppachaya) place and be aspected by Jupiter on the 5th day after menstruation, the woman joins her h and and conceives.

The उपचय (Upachaya) and अनुपचय (Anupachaya) places are to be counted from the Lagna and not from the जन्मराशि (Janma Rasi—Moon's place). It is necessary that Jupiter must throw his aspect on the Moon on the 5th day after menstruation for conception to be possible. Along with this, should any hermaphrodite planet strong in position aspect the Moon in transit, the conception cannot take place. The position of all planets except the Moon should be with reference to the radix, (nativity at birth.)

If we take a woman's horoscope, it will be seen that there will only be 3 houses where Mars afflicts the Moon. But 2 of them or likely to be पीडर्क्ष (Peedarksha) houses.

In the following horoscope Mars aspects Kumhha, Vrishabha and Mithuna which happen to be the 7th, 10th and 11th houses respectively. Leaving off the 10th and 11th which are उपचय (Upachaya) places, Kumbha is the only Rasi where when the Moon comes in his transit that menstruation is capable of effect in giving or causing conception.

	Radix of a woman		Moon
Saturn			Sun Lagna
Jup.	Mars	Venus	Merc.

For conception to take place on the 5th or the following nights, the Moon by transit on the 5th day after menstruation must receive the aspect of Jupiter without there being any other aspect from a hermaphrodite planet. From the above principle it is possib'e to deduce whether a woman will have issue or not.

The following additional information is found in other works:—

If, in the case of a woman as soon as she bathes after the stoppage of the menses, the Moon in her orbit should occupy an Upachaya Rasi and be at the same time aspected by powerful Jupiter, she will have sexual intercourse with her husband. If the Moon in the above said Upchaya position be aspected by the Sun, she will have sexual union with an officer of the king. If the aspecting planet be Mars, the union will be with a voluptuary. If it be Mercury, the intercourse will be with a fickle-minded person. If Venus be the aspecting planet, it will be with a beautiful lover. If it be Saturn, she will have criminal intimacy with an ordinary servant. If the Moon be aspected by several malefic planets, the woman will leave her own house and become a prostitute.

गुणाकरः—

शशिक्षितिजहेतुकं जगुरिहार्तवं योपितः
शशिन्यपचयर्क्षगे धरणिसूनुना वीक्षिते ।
अपत्यजननक्षमं ह्युपचयाश्रिते प्रेयसो
बृहस्पतिविलोकिते स्वपतिसङ्गमाप्नोति सा ॥
भौमेन युक्ते विटमङ्गिनो स्यात् तिग्मांशुना राजजनानुरक्ता ।
मन्देन भृत्याहितचित्तवृत्तिः सर्वैश्च दृष्टे हिमभासि वेश्या ॥

Also सारावली—

अनुपचयराशिसंस्थे कुमुदाकरबान्धवे रुधिरदृष्टे ।
प्रतिमासं युवतीनां भवतीह रजो ब्रुवन्त्येके ॥
इन्दुर्जलं कुजोऽग्निर्जलमसृगथवाग्निरेव पित्तं स्यात् ।
एवं रक्ते हीने पित्तेन रजः प्रवर्त्तते स्त्रीषु ॥
एवं यद्भवति रजो गर्भस्य निमित्तमेव कथितं तत् ।
उपचयसंस्थे विपुलं प्रतिमासं दर्शनं तस्य ॥
उपचयभवने शशभृद्दृष्टो गुरुणा सुहृद्भिरथवासौ ।
पुंसा करोति योगं विशेषतः शुक्रसंदृष्टः ॥
चन्द्रे कुजेन दृष्टे पुष्पवती सह विटेन संयोगम् ।
राजपुरुषेण रविणा रविजेनाप्नोति भृत्येन ॥
एकैकेन फलं स्याद् दृष्टेनान्यैः कुजादिभिः पापैः ।
सर्वैः स्वगृहं त्यक्त्वा गच्छति वेश्यापदं युवतीः ॥

यथास्तराशिर्मिथुनं समेति तथैव वाच्यो मिथुनप्रयोगः ।
असद्ग्रहालोकितसंयुतेऽस्ते सरोष इष्टैः सविलासहासः ॥ २ ॥

Sloka 2.—The kind of copulation that the native can have is such as it is with the creature typified by the 7th Rasi. If the अस्तराशि (Asta Rasi) or the 7th house from the आधान (Adhana) Lagna be aspected or occupied by a malefic planet, the union will be in wrath; but if the अस्तलग्न (Asta Lagna) be aspected or occupied by benefic planets, the union will abound in amorous play and laughter.

NOTES.

It should be noted that the twelve Rasis are Night and Day Signs. Night signs represent enjoyment in darkness and Day signs enjoyment in the presence of light either of a lamp or of the Moon.

Further, Mesha and Vrishabha represent the enjoyment of a quadruped of the ram and buffalo kind. Mithuna, Kanya, Tula, Dhanus' first half and Kumbha represent the enjoyment of a human being. Vrischika and Makara (latter half), Kataka and Meena—कीट (Keeta)—represent copulation among centipeds which is bad. Simha (Lion) represents an enjoyment by force. Why? Because, the lion is a forcible animal. Makara (1st half) is very good for enjoyment; and so on. A combination of the above two ideas will come to this: consider that Mesha represents the 7th house at the time of enjoyment. A man and a woman under such circumstances enjoy each other like a quadruped in darkness, Similarly for the rest

If malefics aspect or occupy the 7th house from the आधानलग्न (Adhana Lagna), then the enjoyment takes place much against the wish of one of the two.

Another interpretation.—If malefics aspect or occupy the 7th, the woman concerned gets into anger after satisfaction if Mars should be the planet concerned; without satisfaction or

enjoyment if Saturn be the occupying or aspecting planet. If the Sun be the malefic concerned, there is a repulsion at the outset itself. If benefics aspect or occupy the 7th, then the union will be followed by विलास (Vilasa) and हास (Hasa), i.e., real conjugal bliss.

गुणाकर:—

यथास्तमयमाश्रितो रतिमुपैति राशिध्रुवं
निषेकसमयोत्सवे भवति तत्स्वभावः पुमान् ।
असद्ग्रहयुतेक्षिते स्मरगृहे सरोषा रतिः
शुभैर्युतविलोकिते स्मरविलासहासोत्कटा ॥

Also सारावली—

द्विपदादयो विलग्नात्सुरतं कुर्वन्ति सप्तमे यद्वत् ।
तद्वत्स्त्रीपुरुषाणां गर्भाधाने समादेश्यम् ॥
अस्तेऽशुभयुतदृष्टे सरोषकलहं भवेद्ग्राम्यम् ।
सौम्यं सौम्यैः सुरतं वात्स्यायनसंप्रयोगिकाख्यातम् ॥

रवीन्दुशुक्रावनिजैः स्वभागगै-
र्गुरौ त्रिकोणोदयसंस्थितेऽपि वा ।
भवत्यपत्यं हि विबीजिनामिमे
करा हिमांशोर्विदृशामिवाफलाः ॥ ३ ॥

Sloka 3.—When the Moon and Mars (in the case of a woman) or the Sun and Venus (in the case of a man) occupy their own houses or their Navamsas, there will be a conception of an offspring. Conception will equally take place when Jupiter occupies the Lagna or one of the Trikona houses. These planetary conjunctions fail of effect with regard to people void of virility, just as the Moon-beams in the case of the blind.

NOTES.

The commentator Bhattotpala explains that it is not necessary that all the four foregoing planets should be simultaneously in

their Navamsas ; for conception to take place, it is enough that the Sun and Venus are in their Navamsas in the अपचय (Apachaya) houses of the male, or the Moon and Mars occupy their own Navamsas in उपचय (Upachaya) places of the female.

If Jupiter is trine to the आधान (Adhana) Lagna, the union is likely to bear fruit. विबीजिनां (Vibeeginam) here means 'of those who have lost their seed or potentiality on account of old age, accident or operation.'

गुणाकरः—

स्वक्षांशगौ रविकवी सबलौ नराणां
चन्द्रासृजावुपचये यदि चाङ्गनानाम् ।
वाचस्पतावुपचयात्मजधर्मगे वा
गर्भाय संभवति तत्र रतिप्रयोगः ॥
य एते कथिता योगा गर्भसंभवहेतवे ।
निष्फलास्ते विबीजानामुडुपो विदृशामिव ॥

Also सारावली—

उपचयगौ रविशुक्रौ बलिनौ पुंसः समांशसंप्राप्तौ ।
युवतेर्वा कुजचन्द्रौ यदा तदा गर्भसंभवो भवति ॥
शुक्रार्कभौमशशिभिः स्वांशोपचयस्थितैः सुरेड्ये वा ।
धर्मोदयात्मजस्थे बलवति गर्भस्य संभवो भवति ॥

दिवाकरेन्द्वोः स्मरगौ कुजार्कजौ
गदप्रदौ पुंगलयोषितोस्तदा ।
व्ययस्वगौ मृत्युकरौ युतौ तथा
तदेकदृष्ट्या मरणाय कल्पितौ ॥ ४ ॥

Sloka 4.—Mars and Saturn in the 7th house from the Sun bring illness upon the husband. The two planets in the 7th place from the Moon affect the wife with disease. They bring on death if they be in the 12th and the 2nd place of the Sun in the one case and of the

Moon in the other. If one of them be in conjunction with the Sun or the Moon, and the other aspect the Sun or the Moon, they likewise cause death.

NOTES.

(1) If Mars and Saturn occupy the 7th place from the Sun at the time of copulation, the man is likely to suffer very much from venereal complaints.

(2) If Mars and Saturn occupy the 7th place from the Moon at the time of copulation, it is the woman that would suffer.

Another meaning—(3) If Mars occupy the 7th from the Sun, and Saturn, the 7th from the Moon, the man and woman will respectively fall ill.

	Saturn		
			Mars
Sun			
		Moon	

In other words the above cases can be briefly put thus:

Sun opposition Mars and Saturn;
Moon opposition Mars and Saturn;
Sun opposition Mars; and
Moon opposition Saturn.

If such a yoga as mentioned above happens to be in the radix of a native, we may safely say that the native is bound to suffer from venereal diseases. This is exactly the western principle also.

If Mars and Saturn at conception be on both sides of the Sun, i.e., 12th and 2nd from the Sun or 12th and 2nd from the

Moon, the death of the man or the woman should be predicted. In the above principle Mars should be in the 12th and Saturn in the 2nd; it is an important principle that Saturn in the visible half of the zodiac will increase the life. Hence in the present instance if the life is to be cut short, Saturn should be in the 2nd alone. कुजार्कजौ युतौ तथा तदेकदृष्ट्या (Kujarkajau yutau tatha tadeka drishtya) means Mars must be in conjunction with the Sun and Saturn in opposition or in the 4th from the Lagna. Then it will cause death, This amounts to

(1) Sun conjunction Mars square Saturn or (2) Sun conjunction Mars opposition Saturn causes death of male.

Saturn			
	(1)		
Mars Sun			

			Saturn
	(2)		
Mars Sun			

(3) Moon conjunction Mars square Saturn or

(4) Moon conjunction Mars opposition Saturn causes death of female.

(5) Sun conjunction Saturn square Mars or

(6) Sun conjunction Saturn opposition Mars causes death of male.

	(5)		
Saturn Sun			Mars

			Mars
	(6)		
Saturn Sun			

(7) Moon conjunction Saturn square Mars or
(8) Moon conjunction Saturn opposition Mars causes death of female.

गुणाकरः—

भौमशनी स्मरगौ शशिभान्वोः स्त्रीनरयोर्गददौ क्रमतस्तः ।
मध्यगतौ मृतिदौ कुजशन्योरतौ च तथैकतरेक्षितयुक्तौ ॥

दिवार्कशुक्रौ पितृमातृसंज्ञितौ शनैश्चरेन्दू निशि तद्विपर्ययात् ।
पितृव्यमातृष्वसृसंज्ञितौ च तावथौजयुग्मर्क्षगतौ तयोः शुभौ ॥ ५ ॥

Sloka 5—The Sun and Venus are termed father and mother respectively of the seed sown during the day; Saturn and the Moon, during the night. Failing to play the role of parents, each of these pairs of planets get the designation of paternal uncle and maternal aunt. They become propitious to the pair they represent when they occupy the odd and even houses (the male among them being in the odd, the female, in the even).

NOTES.

The Sun represents the father at day time, and Venus, the mother; Saturn, the paternal uncle; and the Moon, the mother's sister. At night time, Saturn represents the father, Moon, the mother; the Sun, the paternal uncle; and Venus, the mother's sister. If the Sun is in an odd sign, and Venus in an even one, it is good for both the man and the woman. Similarly, Saturn in an odd sign and the Moon in an even one is good for paternal uncle and maternal aunt.

The Sun and the Saturn are planets that stay tolerably for a long period in a sign, viz., 30 days and 30 months respectively. If the above principle is applied, it becomes fallacious as there cannot be so many deaths among those born during the periods when the planets in their transits complete their passage in that sign. It should therefore be taken as ओजभाव (Ojabhava) and not ओजराशि (Ojarasi). Then it will prove correct.

गुणाकर:—

अहनि सवितृशुक्रौ मन्दचन्द्रौ रजन्यां
जनयितृजनयित्री संज्ञितौ व्यत्ययातौ ।
पितृसहजसवित्री स्वसृसंज्ञावथैतौ
विषमसमगृहस्थौ तत्तयोरेव पुष्टयै ॥
आदौ द्युरात्र्योः पितृमातृखेटौ फलं तु पूर्णं ददतुः स्वकीयम् ।
अन्ते तयोस्तुच्छमतीव मध्ये पापं शुभं वा परिकल्पनीयम् ॥

Also सारावली—

दिवसे मातापितरौ शुक्ररवी शशिशनी निशायां च ।
मातृभगिनीपितृव्यौ विपर्ययात्कीर्तितो यवनैः ॥
लग्नाद्विषमर्क्षगतः पितुः पितृव्यस्य खेचरः शस्तः ।
मातृभगिनीजनन्योः समगृहगोऽन्ये तथा भेषु ॥

**अभिलषद्भिरुदयर्क्षमसद्भिर्मरणमेति शुभदृष्टिमयाते ।
उदयराशिसहिते च यमे स्त्री विगलितोडुपतिभूसुतदृष्टे ॥ ६ ॥**

Sloka 6 —If there are malefic planets in the 1st and 2nd houses which have not risen (wishing to rise), and the Lagna is not aspected by any benefic, the woman who has conceived will die before giving birth. If Saturn be in the Lagna and be aspected by the waning Moon and Mars, the woman who has conceived must die.

NOTES.

The first quarter of the sloka in the text means "by planets which are malefic and which desire to come to the rising sign"; that is, planets in the 1st and 2nd which have not yet risen and not the 12th as interpreted by Bhattotpala.

	Moon Saturn	Mer cury 27°	Lagna 13° Sun 19°
	I		Mars 5° Venus 7°
Jup.			

Mars			Lagna Saturn
	II		
Venus Sun Mer-cury			
Moon	Jup.		

गुणाकरः—

घियासुभिः क्रूरखगैर्विलग्नमसौम्यदृष्ट मृतिरङ्गनायाः ।
क्षीणक्षपेशक्षितिजेक्षिते वा लग्नं प्रपन्ने तपनस्य सूनौ ॥

Also सारावली—

उदयास्तगतैः पापैः सौम्यैरनवेक्षितैश्च मरणं स्यात् ।
उदयस्थितेऽर्कजे वा क्षीणेन्दौ भौमसंदृष्टे ॥

पापद्वयमध्यसंस्थितौ लग्नेन्दू न च सौम्यवीक्षितौ ।
युगपत्पृथगेव वा वदेन्नारीगर्भयुता विपद्यते ॥ ७ ॥

Sloka 7.—If the Ascendant and the Moon be between two malefic planets either together or separately and be devoid of benefic aspect, the young woman and her child should be declared to die.

NOTES.

पापद्वयमध्यसंस्थितौ लग्नेन्दू (Papadwayamaddhyasamstthithau Lagnendu) means Lagna or the Moon when in the midst of two malefics within a distance of 5° on either side.

Sat. 13° Lagna 9° Mars 5° Moon 2°			
Sun 29° Mer. 20° Venus 16°			
			Jupiter 6°

गुणाकरः —

क्रूरान्तरस्थौ युगपत्पृथग्वा विलग्नचन्द्रौ भवतो निषेके ।
शुभग्रहालोकनवर्जितौ चेत् तदा सगर्भैव विपद्यते स्त्री ॥

Also सारावली—

क्रूरान्तरस्थः सूर्यश्चन्द्रो वा युगपदेव मरणाय ।
सौम्यैरदृष्टमूर्तिर्युवतीनां गर्भसहितानाम् ॥

क्रूरे शशिनश्चतुर्थगे लग्नाद्वा निधनाश्रिते कुजे ।
बन्ध्वन्त्यगयोः कुजार्कयोः क्षीणेन्दौ निधनाय पूर्ववत् ॥ ८ ॥

Sloka 8.—If a malefic planet be in the 4th house either from the Moon or from the Lagna and Mars occupy the 8th, the woman conceiving will die. If Mars and the Sun be in the 4th and the 12th either conjointly or separately with the waning Moon posited any where, the woman conceiving will die.

Notes.

Sun Mercury	Venus	Saturn	
Lagna	I		
Jup.			
Moon			Mars

Mars			
	II		Jup.
Lagna	Sun Mer. Venus	Moon Saturn	

First Yoga.—Two malefics may occupy the 4th house from the Moon or from the Lagna, with Mars in the 8th. This yoga will operate in the case of only rich women as all the three malefics are in trine.

		Sun Saturn Merc.	
Lagna			
Moon			
			Mars

Second Yoga.—Mars and the Sun in the 4th or 12th, and the waning Moon anywhere. We have got a similar yoga—hyleg—in western astrology.

गुणाकरः—

इन्दुतो यदि विलग्नतोऽथवा बन्धुगैरशुभदैः कुजेऽष्टमे ।
बन्धुरिःफगतयोः कुजार्कयोः स्यात्कृश शशिनि पूर्ववन्मृतिः ॥

Also सारावली—

चन्द्रचतुर्थैं क्रूरैर्विलग्नतो वा विपद्यते गर्भः ।
होराद्यूने क्षितिजे म्रियते गर्भः सह जनन्या ॥
व्ययगेऽर्के शशिनि कृशे पाताले लोहिते सगर्भा स्त्री ।
म्रियते तस्मिन्नथवा शुक्रे पापद्वयान्तःस्थे ॥
हिबुकगते धरणिसुते रिःफगतेऽर्के क्षपाकरे क्षीणे ।
गर्भेण सह म्रियते पापग्रहदर्शनं प्राप्ते ॥

उदयास्तगयोः कुजार्कयोर्निधनं शस्त्रकृतं वदेत्तथा ।
मासाधिपतौ निपीडिते तत्कालं स्रवणं समादिशेत् ॥ ९ ॥

Sloka 9.—If Mars and the Sun occupy respectively the 1st and the 7th house, such a woman will die in consequence of an operation. If the lord of a month of advanced pregnancy be afflicted and inauspicious, she will die by miscarriage or abortion.

NOTES.

If it be before 7 months, the death is by an abortion and the after effects of abortion. The month of death of a pregnant woman can be easily determined in the following manner: The several planets ruling over the ten months (in embryo) are given in the 16th sloka infra. Whichever planet is weakest will cause the death of the woman in his month. The day also may be similarly determined as per Chapter VI, Sloka 12 infra.

गुणाकरः—

स्मरतनुगतयोर्दिनकरकुजयोः ।
भवति हि मरणं प्रहरणजनितम् ॥
विक्रमशालिनि मासपतौ स्याद्गर्भविवृद्धिरथोच्चगते वा ।
नीचगते कलुषेऽस्तगते वा पापयुते खलु गर्भनिपातः ॥
प्राग्लग्नस्थौ मन्दवक्रौ निषेके नारीगर्भस्रावहेतू भवेताम् ।
तत्संदृष्टे तद्गृहस्थे हिमांशौ यद्वा स्त्रीणां जायते गर्भपातः ॥

Also सारावली—

जामित्रे रवियुक्ते लग्नगते वा कुजे निषिक्तस्य ।
गर्भस्य भवति मरणं शस्त्रच्छेदैः सह जनन्या ॥
(मासपतौ) उत्पातक्रूरहते तस्मात्स्वस्याधिपे पतति गर्भः ।
लग्नगृहं वा हेतुर्योगेशो गर्भपतनस्य ॥
अथवा निषेककाले विलग्नसंस्थौ यदा रुधिरमन्दौ ।
तद्गृहगतेऽथवेन्दौ तद्दीक्षिते वा पतति गर्भः ॥

शशाङ्कलग्नोपगतैः शुभग्रहै-
स्त्रिकोणजायार्थसुखास्पदस्थितैः ।
तृतीयलाभर्क्षगतैश्च पापकैः
सुखी तु गर्भो गुरुणा निरीक्षितः ॥ १० ॥

Sloka 10.—If benefics occupy the Lagna or be in conjunction with the Moon and be aspected by Jupiter and the malefics occupy the 3rd and the 11th, safe delivery is assured. If benefics occupy any of the following houses, *viz*, the 5th, the 9th, the 7th, the 2nd, the 4th and the 10th, reckoned from either the Moon or the Lagna and be at the same time aspected by Jupiter, then also safe delivery may be predicted.

NOTES.

Some books read रविणा निरीक्षितः (Ravina Nireekshitah).

There are two distinct yogas in this sloka as stated above. But the commentator Bhattotpala would interpret it thus: "When benefic planets are in the rising sign, or in conjunction with the Moon, or occupy one or more of the following places, viz., the 5th, the 9th, the 7th, the 2nd, the 4th and the 10th; and when the malefic planets are in the 3rd or the 11th or in both, the fetus is happy if the Moon or the rising sign in the positions

described be aspected by the Sun." He quotes in support the following from सारावली.

होरेन्दुयुतैः सौम्यैस्त्रिकोणजायार्थखाम्बुसंस्थैर्वा ।
पापैस्त्रिलाभयातैः सुखी च गर्भो निरीक्षिते रविणा ॥

गुणाकरः—

लग्नेन्दुभ्यां वित्तकेन्द्रत्रिकोणे
प्राप्तैः सौम्यैर्लाभयातैश्च पापैः ।
गर्भः सौख्येनान्वितः स्यात्तदानीं
वीर्योपेतस्योष्णरश्मेश्च दृष्ट्या ॥

ओजर्क्षे पुरुषांशकेषु बलिभिर्लग्नार्कगुर्विन्दुभिः
पुंजन्म प्रवदेत्समांशकगतैर्युग्मेषु तैर्योषितः ।
गुर्वर्कौ विषमे नरं शशिसितौ वक्रश्च युग्मे स्त्रियं
द्व्यंगस्था बुधवीक्षणाच्च यमलौ कुर्वन्ति पक्षे स्वके ॥११॥

Sloka 11.—With the Lagna, the Sun, Jupiter and the Moon strong in an odd sign and in a Navamsa owned by an odd sign, the astrologer should declare the birth of a male child. If the Lagna and the planets above named be in an even sign and in a Navamsa owned by an even sign, the birth of a female child is announced. Jupiter and the Sun in an odd sign (irrespective of the Navamsas occupied) produce a male child. The Moon, Venus and Mars in an even sign (irrespective of the Navamsas they may be in) make for a female child. These five planets occupying a Navamsa owned by a dual Rasi, and at the same time aspected by Mercury, produce twins corresponding to the character of the dual Rasi to which the Navamsa may happen to belong; that is to say, both males if the Navamsa belongs to a male dual Rasi, Mithuna or Dhanus; both females if the

Navamsa be owned by a female dual Rasi, Kanya or Meena; male and female when the Navamsas are of both kinds.

NOTES.

If male as well as female planets occupy Navamsas of dual signs, one being an odd dual sign and one even, for instance, Mithuna and Meena, or Dhanus and Kanya, a twin is likely to be born, one being a male and the other a female.

गुणाकरः—

ओजभेषु तनुचन्द्ररवीज्यैस्त्वंशकेषु बलिभिर्नरजन्म ।
योषिदंशसहितैः समभस्थैस्तैः स्त्रियो मुनिवराः कथयन्ति ॥
रविगुरू विषमे कुरुतो नरं शशिसितावनिजाश्च समे स्त्रियम् ।
द्वितनुभागगता बुधवीक्षणात् पुनरमी यमलं निजपक्षजम् ॥
एकोऽपि केन्द्रे नृखगो बलीयान् स्वांशे स्ववर्गे नरखेटदृष्टः ।
सूते नरं स्वोच्चगतोऽथ केन्द्रे स्त्रीसंज्ञकः स्त्रीजनकस्तथैव ॥

Also सारावली—

विषमे विषमांशगता होराशशिजीवभास्करा बलिनः ।
कुर्वन्ति जन्म पुंसां समाःसमांशे युवतिनरजन्म ॥
ओजर्क्षे गुरुसूर्यौ बलिनौ पुंसः समे सितेन्दुकुजाः ।
कन्यानां जन्मकरा गर्भाधाने स्थिता बलिनः ॥
मिथुने चापेऽर्कगुरू बुधदृष्टौ दारकद्वयं कुरुतः
स्त्रीयुग्मं कन्यायां सितशशिभौमा झषे च बुधदृष्टाः ॥

विहाय लग्नं विषमर्क्षसंस्थः
सौरोऽपि पुंजन्मकरो विलग्नात् ।
प्रोक्तग्रहाणामवलोक्य वीर्यं
वाच्यः प्रसूतौ पुरुषोऽङ्गना वा ॥ १२ ॥

Sloka 12.—Saturn not being in the rising sign, but occupying an odd house therefrom, also brings about the birth of a male child. Thus the issue should be

declared to be male or female upon ascertaining the preponderance in strength of the several planets above mentioned influencing birth.

NOTES.

The latter half of the sloka is applicable not only to the first half but also to the previous sloka.

गुणाकरः—

दिनकरसूनुर्विषमगृहस्थः ।
तनयकरः स्यादुदयमपास्य ॥
बलाबल विलोक्यैषां ग्रहाणां योगकारिणाम् ।
स्त्रीपुंसोर्निर्णयः क्लीबयोगास्तु तदसंभवा ॥

Also सारावली—

लग्नं मुक्त्वा विषमे शनैश्चरः पुरुषजन्मदो भवति ।
योगे विहगस्य बलं संवीक्ष्य वदेन्नरं स्त्रियं वाऽपि ॥

अन्योन्यं यदि पश्यतः शशिरवी यद्यार्किसौम्यावपि
वक्रो वा समगं दिनेशमसमे चन्द्रोदयौ चेत् स्थितौ ।
युग्मौजर्क्षगतावपीन्दुशशिजौ भूम्यात्मजेनेक्षितौ
पुंभागे सितलग्नशीतकिरणाः स्युः क्लीबयोगाश्च षट् ॥ १३ ॥

Sloka 13.—The following are the six planetary positions tending severally to the production of a eunuch :—

(1) The Sun and the Moon in opposition and therefore mutually aspecting.

(2) Mercury and Saturn in opposition and so mutually aspecting.

(3) Mars in opposition to the Sun, the Sun being in an even sign; or the Sun in an even sign, being aspected by Mars (Mars being in any sign); or in other

words, the Sun in an even sign in opposition or square to Mars or in quincunx aspect.

(4) The Moon and the Lagna being in odd signs and aspected by Mars (which means affliction Mars being in square to one and in quincunx to another).

(5) The Moon in an even sign and Mercury in an odd sign both being aspected by Mars ; and

(6) Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs.

NOTES.

		Sun	
	3 (1)		
	Mars		

		Sun	
Mars	3 (2)		

	Lagna		
	4 (1)		
Mars			Moon

	Lagna		
	4 (2)		
Moon			Mars

Moon			
Merc.	5 (1)		
			Mars

	Merc.		
	5 (2)		Moon
Mars			

The above six yogas at the time of copulation will result in nothing. In other words, the coition will be fruitless and if any of the above yogas are found in the horoscope of a male or female the native will not be capable of producing or bringing forth issues. (This is the real meaning of क्लीब (kleeba).

A closer examination of this sloka will lead us to the following conclusions :—

(1) The Sun and the Moon in opposition (or पूर्णिमा-poornima).

(2) Saturn in opposition to Mercury. (Two hermaphrodite planets in opposition).

(3) Mars afflicting the Sun in an even sign.

(4) The Moon and the Lagna both in odd signs in affliction with Mars.

(5) Mars afflicting the Moon in an even sign and also Mercury in an odd sign ; and

(6) Venus, the Moon and the Lagna occupying Navamsas belonging to odd signs or male Rasis.

These are most unfavorable and detrimental to conception.

गुणाकरः—

यद्यन्योन्यं तरणिशशिनौ पश्यतस्तत्सुतौ वा
भौमो वार्के समगृहगतं लग्नचन्द्रावथौजे ।
युग्मौजर्क्षे हिमगुशशिजौ भूसुतेनेक्षितौ वा
पुंभागे वा तनुशशिसिताः क्लीबयोगाः षडेते ॥

Also सारावली—

अन्योन्यं रविचन्द्रौ विषमर्क्षगतौ निरीक्षेते ।
इन्दुजरविपुत्रौ वा दृष्टौ बलिनौ नपुंसकं कुरुतः ॥
पश्यति वक्रः समभे सूर्यं चन्द्रोदयौ च विषमर्क्षे ।
यद्येवं गर्भस्थः क्लीबो मुनिभिः समादिष्टः ॥
ओजसमराशिसंस्थौ ज्ञेन्दू षण्ढं कुजेक्षितौ कुरुतः ।
नरभे विषमनवांशे होरेन्दुबुधाः सितार्किदृष्टा वा ॥

These eunuch yogas take effect only in the absence of male and female yogas. They are to be predicted from the आधान (Adhana) Lagna or प्रश्नलग्न (Prasna Lagna) and not from horoscopes. And if they be predicted from horoscopes of the last child and if these yogas should exist therein, then the mother will bear no more. The author of the दशाध्यायी (another commentary for Brihat Jataka) after commenting on the sloka says एवं षट्क्लीबयोगा उक्ताः नकेवलमाधानप्रश्नलग्नाभ्यां नपुंसकजन्मसूचकाः जातस्य जन्मकाले सन्ति चेत् सन्ततिहानिकराः इति केचित् ।

युग्मे चन्द्रसितौ तथौजभवने स्युर्ज्ञारजीवोदया
लग्नेन्दू नृनिरीक्षितौ च समगौ युग्मेषु वा प्राणिनः ।
कुर्युस्ते मिथुनं ग्रहोदयगतान्द्वयगांशकान् पश्यति
स्वांशे ज्ञे त्रितयं ज्ञकांशकवशाद्युग्मं त्वमिश्रैः समम् ॥ १४ ॥

Sloka 14.—The Moon and Venus in even signs with Mars, Mercury, Jupiter and the Lagna in odd signs cause the formation of a twin embryo. The rising sign and the Moon being in even signs and aspected by any male planet cause also twins. Mercury, Mars, Jupiter and the Lagna being in even signs and possessed of strength likewise lead to a twin fetus being conceived in the womb. There will be a trio of embryos conceived when Mercury in his own Navamsa aspects all planets and the Lagna, or if the Lagna and all the planets

Lagna Jup.	Moon Venus	Mer. Mars	

occupy Navamsas belonging to dual signs. Two out of these triplets will have their sexes determined by the character of the Navamsa occupied by Mercury—being males if the Navamsa is that of Mithuna, and females if the Navamsa is owned by Kanya. The triplets will be of one and the same sex if all the Navamsas concerned are owned by dual signs of the same sex; *i.e*, the trio will be all males when the Navamsas are those of Mithuna and Dhanus; females, when the Navamsas are those of Kanya and Meena.

NOTES.

There are three yogas mentioned in this sloka for the birth of twins. In the first yoga two female planets are in even signs, while Lagna, Mercury, Mars and Jupiter are in odd signs. In the second yoga, a male planet (the Sun, Mars or Jupiter) must aspect the Lagna and the Moon, both these being in even signs. In the third yoga, Mercury, Mars, Jupiter and the Lagna must be powerful in even signs.

गुणाकरः—

समे सितेन्दू विषमे ज्ञभौमलग्नामरेज्या बलिनः समे वा ।
पुंवीक्षितावङ्गविधू समस्थौ योगत्रयेऽस्मिन्मिथुनप्रसूतिः ॥

पश्यन् बुधस्वांशगतो विलग्नं गृहस्थितद्वयङ्कलवान् करोति ।
त्रिकं बुधः स्वांशवशाच्च युग्मं सर्वैरमिश्रैस्त्रितयं समं तु ॥

Also सारावली—

लग्ने समराशिगते चन्द्रे च निरीक्षिते बलयुतेन ।
गगनसदा वक्तव्यं मिथुनं गर्भस्थितं नियतम् ॥
समराशौ शशिसितयोर्विषमे गुरुवक्रसौम्यलग्नेषु ।
द्विशरीरे वा बलिषु प्रवदेत् स्त्रीपुरुषमत्रैव ॥
द्विशरीरांशकयुक्तान् ग्रहान्विलग्नं च पश्यतीन्दुसुते ।
मिथुनांशे कन्यैका द्वौ पुरुषौ त्रितयमेवं स्यात् ॥
द्विशरीरांशकयुक्तान् ग्रहान् विलग्नं च पश्यतीन्दुसुते ।
कन्यांशे द्वे कन्ये पुरुषश्च निषिच्यते गर्भे ॥
मिथुने धनुरंशगतान् ग्रहान् विलग्नं च पश्यतीन्दुसुतः ।
मिथुनांशस्थश्च यदा पुरुषत्रितयं तदा गर्भे ॥
कन्यामीनांशस्थान् विहगानुदयं च युवतिभागगतः ।
पश्यति शिशिरगुतनयः कन्यात्रितयं तदा गर्भे ॥

धनुर्द्धरस्यान्त्यगते विलग्ने ग्रहैस्तदंशोपगतैर्बलिष्ठैः ।
ज्ञेनार्किणा वीर्ययुतेन दृष्टैः सन्ति प्रभूता अपि कोशसंस्थाः ॥ १५ ॥

Sloka 15.—Many are the embryos encased in the embryonic bag when the rising sign is the last Navamsa of Dhanus and the planets are strong in the Navamsa owned by Dhanus and when the Lagna is aspected by Mercury and Saturn in their strength.

NOTES.

If the last Navamsa of Dhanus is rising, then more than three children are possible in the case of dogs, etc. The commentator, Bhattotpala is of opinion that the word प्रभूताः (Prabhutah) may mean 5, 7 or 10 "पञ्च सप्त दश वा गर्भे संभवन्ति."

गुणाकरः—

तनौ तुरङ्गमान्त्यगे बलाधिकैस्तदंशगै ।
ग्रहैर्ज्ञमन्दवीक्षिते तदामितास्तु कोशगाः ॥

कललघनांकुरास्थिचर्मांङ्गजचेतनताः
सितकुजजीवसूर्यचन्द्रार्किबुधाः परतः ।
उदयपचन्द्रसूर्यनाथाः क्रमशो गदिता
भवन्ति शुभाशुभं च मासाधिपतेः सदृशम् ॥ १६ ॥

Sloka 16.—From the time of conception of the embryo to the time of delivery of the child from the womb in the 10th month, there are several stages of development. In the first month, the semen will be in a liquid state still and the lord of the month is Venus. During the second month, the embryo hardens and becomes more solid, and the lord of the month is Mars. The lord of the 3rd month during which the limbs sprout up is Jupiter. In the 4th month, the bone is formed and the Sun is the lord. In the 5th, the skin appears, and the lord of the month is the Moon. In the 6th month, the hair begins to grow The lord of the month is Saturn. In the 7th month where of the lord is Mercury, consciousness appears. The lords of the remaining three months, *viz*., the 8th, the 9th and the 10th, during which the fetus becomes palpable, feels thirst and hunger, draws sustenance from the mother through the umbilical cord, moves about (shakes) and becomes fit for delivery—the lords during these months are respectively the lord of the आधानलग्न (Adhana Lagna), the Moon and the Sun. The good or evil happening to the child during each month is dependent on the condition of its lord; *i.e.*, if the lord of the month is strong and occupies benefic positions, the child is happy. If the lord of the month is weak, in its depression sign, conquered in planetary fights and

troubled, the child suffers and there will be miscarriage, etc.

NOTES.

Jupiter is the planet that gives brain and head in the 3rd month. The Sun rules the 4th month as he governs the bones. That is why after three months miscarriage is not possible. If, at the time of conception, the Sun is strong, the issue will resemble the father. If the Moon is strong, the issue will resemble the mother. If any planet at the time of conception be weak, then the fetus will suffer in health in the month governed by that planet.

गुणाकरः—

कललघनताशाखास्थित्वक्तनूरुहसंभव-
स्मरणभसनोद्वेगो सूतिक्रमेण निषेकतः ।
सितकुजगुरुत्रभेन्द्वार्किज्ञलग्नपतीन्दवो
रविरिति पृथङ्मासाधीशाः स्मृता यवनादिभिः ॥

Also सारावली—

मासेष्वाधानाधिषु गर्भस्य यथाक्रमेण जायन्ते ।
सप्तसु कलिलाण्डज शाखास्थित्वग्रोमचेतनताः ॥
मासेऽष्टमे च तृष्णा क्षुदा च नवमे तथोद्वेगः ।
दशमे त्वथ संपूर्णः पक्वमिव फलं पतति गर्भः ॥
शुक्रारजीवरविशशिसौरिबुधविलग्नपोडुपादित्याः ।
मासपतयः स्युरेतैर्गर्भस्य शुभाशुभं चिन्त्यम् ॥

According to Yavanacharya, the lord of the first and second months are Mars and Venus respectively; for he says

कुजास्फुजिज्जीवरवीन्दुसौरशशाङ्कलग्नेन्दुदिवाकराणाम् ।
मासाधिपत्यप्रभवो न चैषां जयो यथा तैर्ग्रहवद्ब्रुवन्ति ॥

Vasishta holds the former view.

सितावनेयामरपूज्यसूर्यचन्द्रार्किसौम्योदयपेन्दुसूर्याः ।
मासाधिपाः स्युः क्रमशो दशैते निपीडितो नाशयिति स्वमासि ॥

Balabhadra says with regard to the above two contradictory views

"अत्रान्योन्यविरुद्धयोर्वृद्धयवनवसिष्ठयोरेकवाक्यता कथमर्हति । परं तु बहुसंमतत्वात् । वसिष्ठोक्तपक्ष एव प्रमाणम् । तथा च गर्गः

कललं प्रथमे मासि तस्य मासाधिपो भृगुः ।
द्वितीये मासि भूसूनुर्गर्भपिंड'क्षबीजवत ॥
गर्भाङ्कुरस्तृतीये स्यात्तस्य मासाधिपोऽङ्गिराः ।
मज्जास्थिसंभवो मासि चतुर्थे भास्करोऽधिपः ॥
पञ्चमे मासि सोमेशस्त्वचस्तत्रापि संभवः ।
सर्वाङ्गसंभवः षष्ठे तस्य मासाधिपः शनिः ॥
ज्ञानेन्द्रियगुतः पश्चात्सप्तमे त्वीश्वरो बुधः ।
आधानेशोऽष्टमे मासि क्षुत्तृष्णासंभवो भवेत् ॥
ऊर्ध्वंगो गर्भसंस्थश्च मासेशो नवमे शशी ।
प्रसूतिर्दशमे मासि मासेशो भास्करो मतः ॥
यस्य मासाधिपो रिक्तो नीचो वऽस्तंगतोऽपि वा ।
तस्मिन्गर्भक्षयं याति प्रसवोऽथभविष्यति ॥

त्रिकोणगे ज्ञे विबलैस्ततोपरैर्मुखांघ्रिहस्तद्विगुणस्तदा भवेत् ।
अवागवीन्दावशुभैर्भसन्धिगैः शुभेक्षितेश्चेत्कुरुते गिरं चिरात् ॥ १७ ॥

Sloka 17.—When Mercury occupies the 5th or 9th house from the Lagna and the other planets are weak, the child will have two heads, four legs and four hands. When the Moon occupies Vrishabha and malefics are in the Riksha Sandhies, the person born will be a mute. If, under the above conditions, the Moon be aspected by benefics, the child may get speech afterwards (after a long time).

NOTES.

First half.—The above result should not be predicted unless the charateristic combinations mentioned are complete. If the characteristics are incomplete, an inordinate largeness of the organs named should be foretold. Some commentators take the word त्रिकोण (Trikona) in the sloka to mean मूलत्रिकोण (Moola-trikona) of Mercury, that is Kanya. But this as to be rejected on the authority of गार्गि (Gargi) who distinctly says:—

बलहीनैर्ग्रहैः सर्वैर्नवपञ्चमगे बुधे ।
द्विगुणाङ्घ्रि शिरोहस्तो भवत्येकोदरस्तथा ॥

Second half.—By the words "malefics are in the Riksha Sandhies" it is to be understood that all the three malefics, viz., Saturn, Mars and the Sun are jointly or severally to be in the last portion of any one or more of Kataka, Vrischika and Meena. By the words "afterwards (after a long time)," nothing more is meant than 'later than the ordinary time within which a child may be naturally expected to speak.'

The last quarter of the sloka leads to the inference that such Moon should also have malefic aspect to make the person mute. This is supported by Gargi who says:—

कुलीरालिझषान्तस्थैः पापैश्चन्द्रे वृषोपगे ।
मूकः पापेक्षितैः सौम्यैश्चिरेण लभते गिरम् ।
मिश्रदृष्टैर्यथावीर्यं फलं बोध्यं मनीषिणा ।

Unless therefore all the three malefics are thus placed and the Moon has a malefic aspect, the prediction should not be made. If there be only two malefics thus placed, then frugality or smallness of speech, and if only one, wavering, slow or stammering speech should be foretold. But if such Moon has the aspect of one or more benefic planets, the person will begin to speak later than when he would otherwise be naturally expected to speak. It must thus be remembered that the aspect of malefics is also required to make the native mute, and the aspect of benefics to counteract it.

गुणाकर—

त्रिकोणगे बुधे परैर्बलाहितैर्नभश्चरैः
भवेन्मुखाङ्घ्रिपाणिभिर्द्विसंगुणैस्तदा शिशुः ।
भसन्धिगैरसद्ग्रहैरवाग्वृषे गतः शशी
शुभैर्विलोकितश्चिराद्गिरं करोति शीतगुः ॥

Also गुणाकरः—

क्रूरैर्गृहसन्धिगतैःशशिनि वृषे भौमसौरिरविदृष्टे ।
मूकः सौम्यैर्दृष्टे वाचं कालान्तरे वदति ॥
सौम्ये त्रिकोणसंस्थे लग्नाच्छेषग्रहैर्बलविहीनैः ।
द्विगुणास्यपादहस्तो योगेऽस्मिन्नहितो भवति गर्भः ॥

The word गवि (Gavi) in the sloka in the text may also mean " in the house of speech," i.e., the 2nd house from the Lagna. This view is supported by स्कन्दहोरा (Skanda Hora) where it is laid down thus :—

ऋक्षसन्धिगतैः पापैर्दृश्यमानो निशाकरः ।
द्वेधा गविष्ठो वाग्ग्लानिमाधाने जनयेद्ध्रुवम् ॥

सौम्यर्क्षांशे रविजरुधिरौ चेत्सदन्तोऽत्र जातः
कुब्जः स्वर्क्षे शशिनि तनुगे मन्दमाहेयदृष्टे ।
पङ्गुर्मीने यमशशिकुजैर्वीक्षिते लग्नसंस्थे
सन्धौ पापे शशिनि च जडः स्यान्नचेत्सौम्यदृष्टः ॥ १८ ॥

Sloka 18.—(1) If Saturn and Mars occupy the Rasis or Navamsas owned by Mercury, the child will have teeth at birth. [This refers to the time of conception.]

(2) If the Moon be in the Lagna identical with Kataka and aspected by Saturn and Mars the child will be a dwarf. [This also refers to the time of conception.]

(3) If the आधानलग्न (Adhana Lagna) be Meena and is aspected by Saturn, Mars and the Moon, either singly or conjointly, the child will be short in stature (cripple).

(4) If a malefic planet in conjunction with the Moon occupy a Riksha Sandhi (at the time of conception), the child will be dull. These yogas take effect only when their authors fail to have benefic aspect on them.

NOTES.

(1) In the case of actual birth under the above yoga, the native will have often tooth trouble.

(2) In the case of a nativity, the above yoga holds good provided the Moon is in the Lagna and in Kataka. (See chapter XX infra.)

गुणाकरः—

सदन्तं सौम्यभांशस्थौ कुरुतो मन्दभूमिजौ ।
कर्कलग्ने विधुः कुब्जं सूते मन्दारवीक्षितः ॥
सेन्दौ विलग्ने पृथुरोम्णि जातः पङ्गुर्भवत्यार्किकुजेन्दुदृष्टे ।
क्रूरग्रहे सन्धिगते सचन्द्रे जडः शुभालोकनवर्जिते च ॥

Also सारावली—

क्रूरेषु राशिसन्धिषु शशी न सौम्यैर्निरीक्ष्यते च जडः ।
बुधनवमभागसंस्थौ शनिभौमौ यदि सदन्तः स्यात् ॥
शशिनि विलग्ने कर्किणि कुजार्किदृष्टेऽथवा कुब्जः ।
मीनोदये च दृष्टे कुजार्किशशिभिः पुमान् भवति पङ्गुः ॥
व्यर्था भवन्ति योगाः सौम्यग्रहवीक्षिताः सर्वे ॥

सौरशशाङ्कदिवाकरदृष्टे वामनको मकरान्त्यविलग्ने ।
धीनवमोदयगैश्च दृगाणैः पापयुतैरभुजाङ्घ्रिशिराः स्यात् ॥ १९ ॥

Sloka 19.—If the rising sign be the last Navamsa of Makara and if it be aspected by Saturn, the Moon and the Sun, the child will be a dwarf. If the last Navamsa of Makara is rising with three malefics in the three decanates of the Lagna bhava (the 2nd, 3rd and 1st decanates), the child will be without arms, feet or head as the case may be.

NOTES.

Another interpretation.—If all the three malefics are in the 1st decanate, the issue will be born without head. If they are in the 2nd decanate, it will be without shoulders; if the planets are in the 3rd decanate, it will be without legs.

The words in the 3rd quarter of the sloka in the text have been interpreted by some thus: "If Mars occupy the 1st, 2nd or 3rd Drekkana of the Lagna." But this is opposed to the opinion of Garga (गर्ग) who says—

लग्नद्रेक्काणगो भौमः सौरसूर्येन्दुवीक्षितः ।
कुर्याद्विशिरसस्तद्वत् पञ्चमे बाहुवर्जितम् ॥
विपदं नवमस्थाने यदि सौम्यैर्न वीक्षितः ॥

Mars occupying the rising decanate (1st Drekkana of the Lagna) and aspected by the Sun, the Moon and Saturn, produces a headless child. The child will be born armless if Mars occupy the first drekkana of the 5th house and be aspected by the same three planets. The child born will have no legs if Mars under the same aspect occupy the first drekkana of the 9th house from the Lagna.

गुणाकरः—

मृगान्त्यलग्नेऽर्केशशीन्दुदृष्टे प्रकीर्तितं वामनकस्य जन्म ।
धीधर्मलग्नोपगतैर्दृगाणैः सपापकैः स्याद्विभुजाङ्घ्रिमूर्द्धः ॥

Also सारावली—

वामनको मकरान्त्ये लग्ने रविचन्द्रसौरिभिर्दृष्टे ।
भौमयुतो द्रेक्काणत्रिकोणलग्नेषु भेषु संदृष्टः ॥
विभुजाङ्घ्रिमस्तकः स्याच्छनिरविचन्द्रैर्वदेद्गर्भे ॥

रविशशियुते सिंहे लग्ने कुजार्किनिरीक्षिते
नयनरहितः सौम्यासौम्यैः सबुद्बुदलोचनः ।
व्ययगृहगतश्चन्द्रो वामं हिनस्त्यपरं रवि-
र्न शुभगदिता योगा याप्या भवन्ति शुभेक्षिताः ॥ २० ॥

Sloka 20.—When the rising sign is Simha and the Sun and the Moon occupying it are aspected by Saturn and Mars, the child will be born sightless; if the same Ascendant be aspected by malefic as well as benefic

planets, the person born will be blear-eyed. The Moon occupying the 12th bhava from the Lagna will injure the left eye, while the Sun in the same position affects the right one; these malefic yogas mentioned hitherto can be escaped from in case the authors of such yogas happen to be aspected by benefic planets.

NOTES.

See Chapter XX, Sloka 1 and 5 infra. The Sun and the Moon in Simha as Ascendant aspected by Mars and Saturn together will bring forth a blind child. In the case of the Sun and the Moon in Leo as Ascendant aspected by either of the above, the yoga will cause blindness some time in after life.

Varahamihira is consistent throughout. cf Chapter XX referring to the Sun in Lagna and the Moon in the Lagna or Kataka. The 12th house governs the left eye and the 2nd, the right eye. The Sun governs the right eye and the Moon, the left one.

Bhattotpala adds that if the Lagna (Simha) be occupied by the Sun alone and be aspected by Mars and Saturn, the child will be blind of the right eye. He will be blind of the left eye if the Moon alone should occupy Simha and be aspected by Mars and Saturn.

गुणाकरः—

अन्धो भवेद्धरणिनन्दनमन्दहृष्टे
सिंहोदये कमलकैरवबन्धुयुक्ते ।
सौम्याशुभैर्भवति बुद्बुदनेत्रयुग्मो
वामं हिनस्ति सितगुर्व्ययगोऽन्यदर्कः ॥
क्रूरग्रहाणामुदितास्तुयोगा याप्या भवेयुः शुभदृष्टियुक्ताः ।
शुभग्रहाणामपि पुष्टमिष्टं फलं विदध्युः सममेव मिश्राः ॥

Also सारावली—

स्यातां यथाधाने रविशशिनौ सिंहराशिगौ लग्ने ।
दृष्टौ कुजसौरिभ्यां जात्यन्धः सम्भवति तत्र ॥

आग्नेयसौम्यदृष्टौ रविशशिनौ बुद्बुदेक्षणं कुरुतः ।
नयनविनाशोऽपि यथा तथाऽधुना संप्रवक्ष्यामि ॥
व्ययभवनगतश्चन्द्रो वामं चक्षुर्विनाशयति हीनः ।
सूर्यस्तथैव चान्यच्छुभदृष्टौ याप्यतां नयनः ॥

तत्कालमिन्दुसहितो द्विरसांशको य-
स्तत्तुल्यराशिसहिते पुरतः शशाङ्के ।
यावानुदेति दिनरात्रिसमानभाग-
स्तावद्गते दिननिशोः प्रवदन्ति जन्मः ॥ २१ ॥

Sloka 21.—Find the particular Dwadasamsa of a sign which the Moon occupies. Find the Rasi to which this Dwadasamsa belongs. Count from this sign as many Rasis as the number represented by the Dwadasamsa in question. When the Moon is in the Rasi thus found in the month of delivery the birth of a child in the womb may be expected. Secondly, find what fraction of the Dwadasamsa has been passed by the Moon at the time of the query or आधानलग्न (Adhana Lagna). When this much in the Rasi is passed by the Moon in the month of delivery, the birth may be predicted. This gives the Nakshatra of birth. Thirdly, find whether the rising sign at the time of the query or आधान (Adhana) is a day or night sign and also what fraction of the Lagna is passed. When so much of the day or the night is passed, the birth in qustion should be declared to happen.

NOTES

The following quotations from other works on this subject may be perused with interest :—

शौनकहोरा

आधाने प्रश्नकाले वा यस्मिन्मेऽर्कांशके शशी ।
मेषतस्तद्दिमं राशिं प्राप्तेऽस्मिन् प्रसवो भवेत् ॥

तस्मादर्कांशतस्तस्मिंस्तद्विमं वा गते गृहम् ।
दिनराशिगतश्चन्द्रो यद्यसौ लेऽप्ततोऽपि वा ॥
रात्रिराशिगते तत्र विपरीतेन वर्त्मना ।
तद्विमं राशिमापन्ने प्रसवं कर्कितो वदेत् ॥
तद्भागभं गते वेन्दौ सूतिं केचन मन्वते ।
इन्दुनात्र नवांशे वा गृहाण बलयोगतः ॥
स्वनवांशकभं प्राप्ते तस्मिन्वा प्रसवो भवेत् ।
स्वनवांशं नवांशर्क्षमथवाऽस्मिन्नुपेयुषि ॥
अथ साधारणं वक्ष्ये सर्वत्रात्र महामते ।
दिनरात्रिविभागार्थं तन्मे निगदतः शृणु ॥
अथ नैषेकलग्नस्य त्रिंशांशे यावती स्थितिः
तावत्यत्र गते रात्रौ दिवा वा प्रसवो भवेत् ॥
तत्कालचन्द्रस्त्रिंशांशे यावतीस्याद्वथवस्थितिः ।
तावत्यत्रगते रात्रौ दिवा वा प्रसवो भवेत् ॥
रात्रिराशिगते लग्ने चन्द्रे वा रात्रिकल्पना ।
दिनराशिगते लग्ने चन्द्रे वा दिनकल्पना ॥
अथ नैषेकलग्नस्य षष्ठ्यंशे यावती स्थितिः ।
नाड्यां गतायां तावत्यां वदेद्वाऽहनि वा निशि ॥
सूर्यस्योदयतः पूर्वे पक्षेऽस्तमयतोऽपरे ।
यस्मिन्नाधानमारभ्य तस्मिन्नाहनि धारया ॥
व्याख्यात इन्दुर्नैषेकलग्नेनैव मया मुने ।
दृढं द्विबहुसंवादात् सर्वं विद्धि द्विजोत्तम ॥

अथ गर्भाधानलग्नात् प्रसवमासज्ञानं शुक्रजातके—

गर्भाधानं चरे राशौ नवमे मासि सूयते ।
स्थिरभे दशमे मासि द्व्यङ्गे चैकादशे च सः ॥

कस्मिन् राशौ चन्द्रे सति प्रसवो भविष्यति इत्येतज्ज्ञानार्थं आह गार्गिः ।

यावत्संख्ये द्वादशांशे शीतरश्मिर्यदा स्थितः ।
तत्संख्येयस्ततो राशिर्जन्मेन्दौ तद्गते भवेत् ॥

अस्यार्थः । मेषादिगणनया यावत्संख्ये द्वादशांशे चन्द्रमा व्यवस्थित-स्तद्राशितस्तावत्संख्यो यो राशिस्तत्र वर्तमाने जन्म वक्तव्यमिति । अत्र चन्द्र-

द्वादशांशप्रमाणेन २-३० कलात्मकेन १५० सकलश्चन्द्रराशिरष्टादशशतकला १८०० लभ्यते तदा भुक्तद्वादशकलाप्रमाणे किमित्यनुपातलब्धं चन्द्रराशिभुक्तं कलात्मकं ज्ञेयं। ततोऽष्टशतकलाकलनया चन्द्रनक्षत्रं ज्ञेयमिति विशेषः। अन्ये तु तत्कालेन्दुना यावत्संख्यो द्वादशभाग अधिष्ठितस्तावत्संख्याराशिस्थे चन्द्रे सति प्रसवकाले प्रसवो वक्तव्यः ॥

समुद्रजातके—

यतमे द्वादशांशेतः सूतिस्तत्संख्यगे विधौ। इति

अत्र चन्द्रलग्नयोर्मध्ये यो बलवान् तस्य द्वादशांशकवशेन चन्द्रराशिर्ज्ञेयः इत्युक्तं शुक्रजातके।

लग्नेन्द्वोर्यो बलवान् तस्य द्विरसान्वितो राशिः।
यावत्तस्मात्तावतो राशिः स्थिते विधौ प्रसवः ॥ इति।

अत्र गर्गशुक्राचार्ययोरेकवाक्यत्वात्सारावलीसमुद्रजातकादिमते मूलं मृग्यम्।

Suppose the आधानलग्न or प्रश्नलग्न to be 3 signs 8° 12′ 20″ and the position of the Moon at the time 4 signs 10° 25′ 35″. As the Moon is in the 5th Dwadasamsa of Simha, the Dwadasamsa is Dhanus. The birth has to be predicted when the Moon passes through the 5th Rasi counted from Dhanus, i e., Mesha. This is the view of some.

According to others the birth should be predicted thus:—Find by counting from Mesha the order of the Rasi representing the Dwadasamsa; When the Moon traverses through so many Rasis from the Dwadasamsa Rasi, birth will happen. According to this view, Dhanus happens to be the 9th from Mesha: the birth will happen when the Moon is in the 9th Rasi from Dhanus, i.e., Simha. The former view seems more rational.

Then, to find the exact position of the Moon, we have $\frac{25' \, 35''}{150'}$ of मेष as having been traversed by the Moon, at birth time, or 5°. 116 or the second quarter of the star Aswini.

To know the time, we proceed thus:—The Lagna is 8° 12′ 20″ in कटक which is a night sign. The exact time will therefore

be at $\frac{8^\circ\ 12'\ 20''}{30^\circ} \times 30$ Ghatikas (the period of night) or at 8 Ghatikas, 12⅓ Vighatikas in the night.

Balabhadra also adds that only in the case of the Moon and the lord of the 5th bhava at the time of query or आधान occupying one and the same Rasi, it has to be predicted that the pregnant woman will be delivered of her child at that very instant, and not otherwise.

The converse process of deducing the time of conception (आधानकाल-Adhanakala) from the data given for any birth has not been definitely stated in any of our astrological works as for as I have seen.

But the following general principles enunciated in Sepharial's " Manual of Astrology " and which have been found to be true after elaborate tests will be found to be very useful :—

(1) When the Moon at birth is waxing and visible, or waning and invisible, the period intervening between आधान (Adhana) and birth will be less than the time taken for 10 lunar revolutions or 9 solar months.

(2) If the Moon at birth be waxing and invisible (अदृश्यार्द्ध Adrisyardha), or waning and visible, the interval between conception and actual time of birth will be more than 10 lunar revolutions.

(3) The actual number of days—less or more—is obtained by finding the distance of the Moon from the horizon, the distance being counted from the Lagna when the Moon is invisible, and from the 7th house (अस्तलग्न-Asta Lagna) when the Moon is visible. Convert this distance to degrees and divide the result by 12. The quotient will represent the number of days required.

(4) If the birth takes place in शुक्लपक्ष (Suklapaksha—bright half of a month), the sign denoting the Lagna will represent the Moon's position at the time of आधान (Adhana).

(5) If the birth be in कृष्णपक्ष (Krishnapaksha-dark half of a month), the sign denoting the 7th bhava will contain the Moon at आधान (Adhana).

(6) The Rasi occupied by the Moon at birth will be rising or setting at the time of आधानकाल (Adhanakala) according as the said Moon is waxing or waning.

Let us take the following example :—

There was a birth at 4 a.m. on 8th January 1900 अयनांश Ayanamsa, 22° 26′ 4″)—Vikari year, Dhanur month—25th, 13° Lat. N.

Moon	...	11 signs 1° 15′
Sun		8 signs 24° 22′
Lagna	....	7 signs 21° 51′

The Moon is waxing and below the horizon (invisible). The interval between conception time and birth time is therefore

Moon		Ketu	
	Chart at birth, 8th Jan, 1900, 4 a.m.		
Venus			
Saturn Sun Mars Mercury	Lagna Jupiter Rahu		

more than 10 lunar months. (Rule 2 above.) The distance of the Moon from the horizon is—

11—21°—15′ minus 7—21°—51′ (Lagna) or 3—29°—24′ which when converted into days at an average rate of 12° per day (Vide Rule 3) is $\frac{119{\cdot}4}{12}$ or 9·95 days.

The conception should therefore have taken place 10 × 27·32305 (period of one revolution of the Moon is 27·32305) days) + 9·95 or roughly 283·180 days prior to birth. The Moon

being in the 22nd degree of मीन (Meena) at birth, the आधानलग्न (Adhana Lagna) must have been Meena 22°. Looking at the Panchanga for that time, we deduce that the time of conception should have been at about the early hours of the morning on the 1st April 1899 when Meena had not fully risen.

Lagna Sun	Merc.		Ketu
Venus	Chart at	conception time	Mars
	1st April,	1899	
Sat. Rahu	Moon		

गुणाकरः—

निषेकतो द्यूनगृहं स्वभं वा जन्मर्क्षमेतन्न मतं बहूनाम् ।
द्विषट्कभागे शशभृद्धि यस्मिंस्तस्मिन्प्रसूतिः पुरतो मृगाङ्के ॥
उदेति यावान् द्युनिशानवांशस्तावद्गते जन्मदिनोषसः स्यात् ॥

Also सारावली—

निषेककाले चरराशिगेऽर्के गर्भप्रसूतिर्दशमे च मासे ।
एकादशे च स्थिरराशिसंस्थे स्याद्द्वादशे मास्युभयाश्रिते च ॥
गर्भाधाने चरे राशौ दशमासैः प्रसूयते ।
स्थिरेणैकादशे मासे उभये द्वादशे सवः ॥
गर्भप्रसवविधानं तात्कालिकलग्नवर्गतश्चिन्त्यम् ।
आधानाज्जन्मर्क्षं दशमं वाञ्छन्ति केचिदाचार्याः ॥
आधानोदयशशिनोः सप्तमभं बादरायणो ब्रूते ।
तस्मादेकान्तोऽयं सर्वेषां संमतं वक्ष्ये ॥
यस्मिन्द्वादशभागे गर्भाधाने स्थितो निशानाथः ।
तत्तुल्यर्क्षे प्रसवं गर्भस्य समादिशेत्प्राज्ञः ॥

तत्कालिकादिवसनिशासंज्ञः समुदेति राशिभागो यः ।
यावानुदयस्तावान् वाच्यो दिवसस्य रात्रेर्वा ॥
मुनिभागे दिवसनिशोर्जन्मनि लग्नं वदेद्युक्त्या ।
उदयगणात् प्रसवः स्याद्दिनपक्षमुहूर्तमासऋक्षात् ॥
इत्याधाने प्रथमं प्रसूतिकालं सुनिश्चितं कृत्वा ।
जातकविहितं च चाविधिं विचिन्तयेत्तत्र गणितज्ञः ॥

उदयति मृदुभांशे सप्तमस्थे च मन्दे
यदि भवति निषेकः सूतिरब्दत्रयेण ।
शशिनि तु विधिरेषद्वादशेऽब्दे प्रकुर्या-
न्निगदितमिह चिन्त्यं सूतिकालेऽपि युक्त्या ॥ २२ ॥

Sloka 22.—If, at the time of conception, the rising Navamsa belongs to Saturn, and that planet occupy the 7th house, the child will take three years to be born. If the conception takes place when the Moon is under similar circumstances, *i.e.*, when the rising Navamsa belongs to Kataka and the Moon occupies the 7th house, the birth will happen after twelve years. The effects that have been described in this Chapter as due to planetary conjunctions at the time of conception must also be predicted in regard to the time of the birth when the same planetary conjunctions are found to exist.

NOTES.

The object of putting Saturn in the 7th house is not only to secure his aspect for the Lagna but also to give him his full Digbala (directional strength)—Saturn's Digbala in the 7th house is full.

The latter half of the sloka is interpreted in Dasadhyayee to mean "Should the Navamsa Rasi of the Moon at the time of conception be one of Saturn's houses and if Saturn be in the 7th

bhava from the Moon, then the birth will happen in the 12th year. This is supported by गुणाकर—

मन्दस्य भांशे तनुगेऽर्कजेऽस्ते वर्षत्रयेण प्रसवस्तदानीम् ॥
मन्दभांशगे विधौ द्यूनगेऽर्कजे तथा ।
द्वादशे च हायने सूतिरत्र जायते ॥

The interpretation given by the translation is supported by the following quotation from समुद्रजातक—

लग्ने यमांशे मन्देऽस्ते निषेकश्चेत् समात्रयात् ।
सूतिः कर्कांशगेऽङ्कस्थे चन्द्रेऽस्ते द्वादशाब्दकः ॥

सारावली—

लग्ने शनैश्चरांशे शनैश्चरे द्यूनगे यदि निषेके ।
वर्षत्रयेण सूतिर्द्वादशभिः स्याच्छशिनि चैवम् ॥
इत्याधानविधानं प्रसूति समयेऽपि योजयेद्योग्यम् ।
आधाने यत्प्रोक्तं प्रसूतिविहितं तदपि चिन्त्यम् ॥

N.B.—The principles of this Chapter can be used intelligently in the case of horoscopes of birth. Cf. Rectification of horoscopes in Western Astrology.

CHAPTER V

जन्मविधिर्नामाध्यायः

पितुर्जातः परोक्षस्य लग्नमिन्दावपश्यति ।
विदेशस्थस्य चरभे मध्याद्भ्रष्टे दिवाकरे ॥

Sloka 1.—When the Moon does not aspect the Lagna, the birth of a child is out of the father's sight. And he is at the time absent in a foreign country, if the Sun be in a moveable sign and has fallen out of the मध्य (Maddhya) or the 10th bhava, *i.e.*, is in the 8th or 9th bhava.

Notes.

If the rising sign is unaspected by the Moon, and the Sun is either in the 8th or the 9th bhava, then the father is not present at the place of birth of the child. If the above Sun be in a moveable sign, the father will be in a foreign country. If he be in an immoveable sign, the father will be in the same town but away from where birth took place. If the Sun be in a dual sign, then the father will be on his way home. The yoga depicted is a day scenery.

For the second yoga given in the latter half of the sloka (in the text), the condition that the Lagna is not aspected by the Moon is necessary.

शुकजातक—

चरराशिगते भानौ नवमाष्टमसंस्थिते ।
शिशोः पिता विदेशस्थो लग्नं चन्द्रेण नेक्षितम् ॥

सुधाकरः—

विलग्नमिन्दौ न निरीक्षमाणे भवेत्परोक्षस्य पितुः प्रसूतिः ।
भ्रष्टे च मध्याच्चरराशिसंस्थे तिग्मद्युतौ स्यात्परदेशगस्य ॥

Also सारावली—

होरामनीक्षमाणे शशिनि परोक्षस्थिते पितरि जातः ।
मेषूरणाच्च्युते वा चरभे भानौ विदेशगते ॥
चरराशिगते सूर्ये दिनजन्मनि वीक्षिते कुजेन ।
कथयति विदेशयातं जातस्य शरीरकर्तारम् ॥

उदयस्थेऽपि वा मन्दे कुजे वास्तं समागते ।
स्थिते वान्तः क्षपानाथे शशाङ्कसुतशुक्रयोः ॥ ॥ २ ॥

Sloka—2 When Saturn is to rise in the Lagna or Mars is setting (occupies the 7th bhava), or if the Moon be between Mercury and Venus, then also the father will be away at the time of the birth of the child.

NOTES.

Balabhadra slightly differs—He says—

लग्नस्थिते वासरनाथपुत्रे यामित्रसंस्थेऽप्यथवा महीजे ।
चन्द्रेऽथवा सूर्यमहीजमध्ये विदेशसंस्थो जनको बभूव ॥

where the Moon if posited between Mars and the Sun is said to cause the same effect.

In the previous sloka, the day scenery was depicted. In the present sloka the night scenery (birth at night time) is described.

सारावली—

द्युनिशोरर्कासितयोः कुजेन संदृष्टयोः पितुरभावः ।
चरराशौ परदेशे युक्तेक्षितयोस्तु तत्र मृतः ॥

The Sun at a day-birth and Saturn at a night-birth, if aspected by Mars, indicates the absence of the father. And if the

sign that is occupied and aspected respectively by the above-mentioned two planets be a moveable one, the Yoga indicates the demise of the father in a foreign place at the time. The author of सारावली (Saravali) further says—

चरराशिगतं सौरं यद्यर्को रात्रिजन्मनीक्षेत ।
अत्रापि विदेशस्थं कथयति पितरं प्रसूतस्य ॥

शशाङ्के पापलग्ने वा वृश्चिकेशत्रिभागगे ।
शुभै स्वायस्थितैर्जातः सर्पस्तद्वेष्टितोऽपि ॥ ३ ॥

Sloka 3.—When the Moon occupies a decanate owned by Mars [Vrischika Drekkna] and benefic planets are in the 2nd and the 11th houses from the Lagna, the issue will be a (serpent) reptile ; or a child will be born with a navel cord round its body. Again, when the rising sign is that of a malefic planet and is in the decanate of Mars and benefic planets are in the 2nd and 11th bhavas, the person born will have a cord coiled round his body.

NOTES.

गुणाकरः—

पापोदये पापयुते विधौ वा त्रिभागगे वृश्चिकराशिभर्तुः ।
शुभैर्धनोपान्त्यगतैः प्रसूतः फणी भवेत्तत्परिवेष्टितो वा ॥

Also सारावली—

भौमशनिद्रेक्काणे पापे लग्ने स्थिते शशियुते वा ।
द्व्येकादशगैः सौम्यैरभिवेष्टितको भुजङ्गेन ॥

Also गर्ग--

भौमद्रेक्काणगे चन्द्रे सौम्यैरायधनस्थितैः ।
सर्पस्तद्वेष्टितस्तद्वत्पापलग्ने विनिर्दिशेत् ॥

Neither in the text, nor in the slokas above quoted, the position of the malifics is specified. But they are to be either with the Moon or the Lagna and for this purpose सपापे (Sapape) has to be added on by the grammatical process of अध्याहरण (Adhyaharana).

स्कन्दहोरा—

समसौम्यैर्गतः सैन्दौ दृगाणेऽङ्गारकेश्वरे ।
तादृशस्य च लग्नस्य स्वायस्थैरखिलैः शुभैः ॥
उरगवेष्टितस्तेन शिशुर्वेति विभावयत् ।
चन्द्रेणोरग आख्यातो लग्नेनोरगवेष्टितः ॥

Also बृहत्प्राजापत्य-

शशिनः सकलैः पापैः सङ्गतस्य महीसुते ।
दृगाणाधिपतावायधनस्थैरखिलैः शुभैः ॥
जातं सर्पं विजानीहि लग्नं चेच्छशिनः पदे ।
योगेऽत्र तेन जानीहि जातं सर्पेण वेष्टितम् ॥

And शौनक—

सर्वैं पापैः समेतस्य लग्नस्य शशिनोऽथवा ।
स्वार्थैरायस्थितैर्यद्वा सौम्यैः पन्नगवेष्टितः ॥

चतुष्पादगते भानौ शेषैर्वीर्यसमन्वितैः ।
द्वितनुस्थैश्च यमलौ भवतः कोशवेष्टितौ ॥ ४ ॥

Sloka 4.—When the Sun is in a quadruped sign and the other planets in dual or mutable signs or Navamsas and are possessed of strength, there will be twins born wrapped in one sheath (secundines).

NOTES.

Here is an illustration for birth of twins—1908 May 25, one at 5-30 a.m., and the other at 6 a.m. The Sun is in a

quadruped sign. The Moon, Saturn, Mars and Venus are strong and in dual sign.

Moon Saturn		Sun Mer. Lagna	Mars Venus Rahu
			Jup.
Ketu			

गुणाकरः—

चतुष्पदे स्थिते रवौ परैर्द्विमूर्त्तिवर्त्तिभिः ।
बलेन संयुतैर्यमौ स्त एककोशवेष्टितौ ॥

Also सारावली—

सूर्यश्चतुष्पदस्थः शेषा द्विशरीरसंस्थिता बलिनः ।
कोशैर्वेष्टितदेहौ यमलौ खलु सम्प्रजायेते ॥

Also गर्ग—

चतुष्पदर्क्षगे सूर्ये द्विस्वभावर्क्षगैः परैः ।
सबलैर्यमलौ स्यातामेककोशाभिवेष्टितौ ॥

छागे सिंहे वृषे लग्ने तत्स्थे सौरेऽथवा कुजे ।
राश्यंशसदृशे गात्रे जायते नालवेष्टितः ॥ ५ ॥

Sloka 5—When the rising sign is Mesha, Simha or Vrishabha, and when Saturn or Mars occupies it, the person born will have a cord coiled round that part of the body signified by the rising sign or by the sign owning the Lagna Navamsa.

NOTES.

गुणाकर—

मेषोक्षसिंहेषु विलग्नभेषु तत्स्थेऽर्कपुत्रे धरणीसुते वा ।
गृहांशतुल्ये वयसि प्रदेशे स्याद्वालसेनालकवेष्टिताङ्गः ॥

Also सारावली—

सिंहाजगोभिरुदये जातो नालेन वेष्टितो जन्तुः ।
लग्ने कुजेऽथ सौरे राश्यंशसमानगात्रश्च ॥

छागसिंहे वृषे लग्ने is another reading. The meaning will then be " If Mesha or Simha be the Lagna and be at the same time occupied by Saturn; or if Mars occupy Vrishabha identical with the Lagna, and no other planet occupies the Lagna in either case," then the effect said in the text will happen.

स्कन्दहोरा—

उदये मेषतां प्राप्ते सिंहत्वमथवा गते ।
तत्र चेत्सौर एकाकी वृषे तत्र कुजस्तथा ॥

Also बृहत्प्राजापत्य—

अजे लग्ने मृगेन्द्रे वा मन्दस्तत्र स्थितो यदि ।
अङ्के लग्नांशकाख्ये ये नालेनोद्वेष्टनं वदेत् ॥
वृषे स्याद्भूमिपुत्रश्चेत् स्थितो लग्नत्वमीयुषि ।
तदा च द्वाविमौ तत्र स्थितावेकाकिनौ यदि ॥

न लग्नमिन्दुं च गुरुर्निरीक्षते न वा शशाङ्कं रविणा समागतम् ।
सपापकोऽर्केण युतोऽथवा शशी परेण जातं प्रवदन्ति निश्चयात् ॥

Sloka 6.—When Jupiter does not aspect the rising sign and the Moon, or the Moon in conjunction with the Sun, or when the Moon is in conjunction with the Sun and a malefic planet, the offspring is positively declared to have been begotten by another.

NOTES.

For a child to be declared as legitimate (1) Lagna or the Moon must receive an aspect of Jupiter; (2) the Sun in conjunction with the Moon should be aspected by Jupiter; or (3) there should not be any malefic along with the Moon in conjunction with the Sun.

गुणाकरः—

न प्राग्लग्नं पश्यतीन्दुं च जीवः सूर्योपेतं शीतरश्मिं च यद्वा ।
सार्के चन्द्रे पापयुक्तेऽथवा स्यान्निःसन्दिग्धं जारजातस्य जन्म ॥
नीचस्थिताश्चन्द्रदिवाकरेज्याः कुर्वन्त्यमी जन्मनि जारजातम् ।
लग्ने कुजे वार्कसुतेन दृष्टाः सौम्यैश्च शुक्रोदयशीतभासः ॥

Also सारावली—

पश्यति न गुरुः शशिनं लग्नं च दिवाकरं सेन्दुम् ।
पापयुतं वा सार्कचन्द्रं यदि जारजातः स्यात् ॥
गुरुशशिरवयो नीचे सुतौ लग्नेऽथवार्कसूनुश्च ।
लग्नोडुपभृगुपुत्राः शुभैरदृष्टास्तथान्यजातश्च ।

But it has to be stated here that if the Lagna and the Moon be in Navamsa belonging to Jupiter, then the child should not be declared as illegitimate. *Cf.* यवनेश्वर—

अजीवभागेऽप्यनवेक्षिते वा जीवेन चन्द्रेऽथ विलग्नभे वा ।
जातं परोद्भूतमिति ब्रुवन्ति वाच्ये जनेनाथ बलावलोकात् ॥

न वा शशाङ्को रविणा समागतः is another reading. The whole sloka is capable of being interpreted thus: यदा गुरुः लग्नं इन्दुं च न निरीक्षते तदा शशाङ्कः रविणा समागतः न यदि अर्केण युतः शशी गपापकः यदि वा मुनयः प्रसूतं परेण जातं निश्चयात् प्रवदन्ति ॥ That is, if Jupiter does not aspect the Lagna [and the Moon, and at the same time the Moon be not in conjunction with the Sun, and secondly, the Lagna and the Moon being unaspected by Jupiter, if the Moon in conjunction with the Sun be also associated with a malefic planet, then the child should—in the absence of any restricting yogas—be declared illegitimate.

क्रूरर्क्षगतावशोभनौ सूर्याद् द्यूननवात्मजस्थितौ ।
बद्धस्तु पिता विदेशगः स्वे वा राशिवशादथो पथि ॥ ७ ॥

Sloka 7.—If the two malefic planets Saturn and Mars be in malefic signs, *i.e.*, Mesha, Simha and Kumbha and occupy the 7th, the 9th or the 5th place from the Sun, the father of the child born is (in a state of forced seclusion) confined in a foreign place, in his own, or on his way to his own country, according as the sign occupied by the Sun is moveable, immoveable or a dual one.

NOTES.

	Saturn		
Mars			
		Sun	

Also सारावली—

पञ्चमनवमद्यूने पापैरर्कात्तु पापसंदृष्टैः ॥
बद्धः पितान्यदेशे राशिवशात् स्वेऽथवा मार्गे ॥

गुणाकरः—

क्रूरग्रहाः क्रूरगृहाश्रिताः स्युः सूर्यग्रहाद्धर्मसुतास्तसंस्थाः ।
बद्धस्तदा तज्जनकोऽन्यदेशे स्वे वाथवा वर्त्मनि भस्वभावात् ॥

From the plural numbers used in the above two quotations, it would appear that the term "malefics" need not necessarily be confined to Saturn and Mars, but may be extended to weak Moon, Rahu and Ketu. But it is not so. And by क्रूरर्क्ष (Kru-rarksha) all the five houses of malefics, viz., Mesha, Simha,

Vrischika, Makara and Kumbha are not meant, but only Mesha, Simha and Kumbha. Here the difference between the terms पापर्क्ष (Paparksha) and क्रूरर्क्ष (Krurarksha) may be noted. The one means "all the houses owned by malefics" while the other confines them to "their odd signs." *Cf*. बृहत्प्राजापत्य.

सिंहाजघटगौ (कुजमन्दौ) सूर्याद् द्यूनभाग्यसुतस्थितौ ।
स्यातां यदि तदा बन्धं जातस्य पितुरादिशेत् ॥

विवरण (Vivarana) adds "If the Sun in the above case be in भुजग (Bhujaga) or निगल (Nigala) Drekkana, the father is forcibly (illegally) confined; and if in any other Drekkana, on account of business or legally."

पूर्णे शशिनि स्वराशिगे सौम्ये लग्नगते शुभे सुखे ।
लग्ने जलजेऽस्तगेऽपि वा चन्द्रे पोतगता प्रसूयते ॥ ८ ॥

Sloka 8.—When the Moon is full and in her own sign, *i e*., Kataka and when Mercury is in the rising sign and Jupiter occupies the 4th house, the pregnant woman is delivered of her burden in a boat. This may happen also when the rising sign is a watery one and the Moon (whether full or not) is in the 7th bhava.

NOTES.

The word सौम्य may also be interpreted as benefic. The meaning will then be "If the Moon be full and in Kataka, and if benefic planets be in the Lagna and the 4th house, then the birth takes place in a boat. If the Lagna be a watery sign and the Moon be in the 7th being also full, then also the birth takes place in a boat.

The word शुभ (subha) in शुभे सुखे (subhe sukhe) in the text has been understood to mean only Jupiter by the commentator as there is not always a possibility of Venus occupying the 4th place from Mercury in the Lagna. अत्र बुधात् शुक्रस्य चतुर्थगत्वासंभवात् चतुर्थगो गुरुर्ज्ञेयः (बलभद्रः) समुद्रजातक—

पूर्णेन्दोः स्वगृहगे ज्ञे जीवे तुर्येऽतरीगत इति.

But the word स्वराशिगे (Swarasige) may apply to शशिनि (Sasini) or सौम्ये (Saumye) in the text, For the latter view, *Cf.* बृहत्प्राजापत्य—

लग्ने नृयुग्मे कन्यायामथवा तद्गते बुधे ।
पूर्णः शशी धनस्थश्चेज्जननं नौगतौ वदेत् ॥

Also स्कन्दहोरा—

पूर्णेन्दौ स्वराशिस्थे तथा सौम्ये च लग्नगे ।
बलवत्यंभसः पृष्ठे नौकायां प्रसवं वदेत् ॥

According to the above, the word शुभे (Subha) may also include Venus and पूर्णे शशिनि (Purne Sasini) will mean during the ten days from शुक्लैकादशी (Suklaikadasi) to कृष्णपक्षपञ्चमी (Krishna paksha panchami).

गुणाकरः—

विलग्नगे ज्ञे सुखगे शुभाख्ये स्वर्क्षे हिमांशौ परिपूर्णगेहे ।
लग्ने जलेऽस्ते हिमदीधितौ वा प्रसूयते नावि तदाऽत्र गर्भः ॥

Also सारावली—

सौम्ये लग्ने पूर्णे स्वगृहगते शशिनि सलिलसंम्पाते ।
पातालस्थैश्च शुभैर्जलजे लग्नेऽस्तगे शशिनि ॥

आप्योदयमाप्यगः शशी सम्पूर्णः समवेक्षतेऽथवा ।
मेषूरणबन्धुलग्नगः स्यात्प्रसूतिः सलिले न संशयः ॥ ९ ॥

Sloka 9.—If the Lagna be a watery sign with the full Moon in it, or if such Moon be in opposition to the Lagna, or in the 10th or in the 4th bhava from the Lagna, then the child will surely be born near water.

NOTES.

Another interpretation.—When the rising sign is a watery one and the Moon occupies a watery sign, the delivery takes

place in the vicinity of water. The same happens when the full Moon aspects a watery sign, or the Lagna being a watery sign, the Moon occupies the 10th, the 4th or the 1st bhava.

गुणाकरः—

निरीक्षिते चेज्जलराशिलग्नं जलर्क्षगः पूर्णवपुर्मृगाङ्कः ।
विलग्नकर्माम्बुगतोऽथवेन्दुर्मध्ये जलस्य प्रसवस्तदानीम् ॥

Also सारावली—

सलिलभलग्ने चन्द्रो जलराशौ वीक्षते तथा पूर्णः ।
प्रसवं सलिले विन्द्याद्बन्धूदयदशमगश्च यदा ॥

उदयोडुपयोर्व्ययस्थिते गुप्त्यां पापनिरीक्षिते यमे ।
अलिकर्कियुते विलग्नगे सौरे शीतकरेक्षितेऽवटे ॥ १० ॥

Sloka 10.—When the rising sign and the Moon happen to be in one and the same house and when Saturn is in the 12th bhava and aspected by a malefic planet, the delivery will take place in a secret spot [probably widows delivering children secretly is hinted here]. Again when the Lagna is Vrischika or Kataka and Saturn occupies it and is aspected by the Moon, the delivery will take place in a pit.

NOTES.

गुणाकरः—

गुप्त्यां सूतिर्लग्ननीहारभांशोरंशे मन्दे वीक्षिते पापखेटैः ।
गर्त्ते सा स्यात्कर्किकौर्प्योर्विलग्ने तत्स्थे मन्दे वीक्षिते शुभ्रभासा ॥

Also सारावली—

वृश्चिककुलीरलग्ने सौरे चन्द्रेक्षिते स्ववटे ।
भवति प्रसवः स्त्रीणां वदन्ति यवनाः सह मणित्थैः ॥

मन्देऽब्जगते विलग्नगे बुधसूर्येन्दुनिरीक्षिते क्रमात् ।
क्रीडाभवने सुरालये प्रसवं सोषरभूमिषूद्दिशेत् ॥ ११ ॥

Sloka 11.—According as Saturn. occupying a watery rising sign, is aspected by Mercury, the Sun or the Moon, the delivery will take place in a pleasure house, a temple, on a saltish ground or on a sandy place.

NOTES.

गुणाकरः—

लग्नेऽब्जगे मन्दयुतेऽथदृष्टे चन्द्रार्कसौम्यैः क्रमशः प्रसूतिः ।
स्यादूषरे दैवतमन्दिरे च क्रीडालये चेति वदन्ति तज्ज्ञाः ॥

Also सारावली—

रविजे जलजविलग्ने क्रीडोद्याने बुधेक्षिते प्रसवः ।
रविणा देवागारे तथोषरे चैव चन्द्रेण ॥

In the yoga described in the text, the aspecting as well as the aspected planets must be strong.

स्कन्दहोरा—

शनिर्जलभलग्नस्थो बुधेन यदि वीक्षितः ।
क्रीडानिलय आचष्टे देवागारे विवस्वता ॥
ऊषरे शशिना दृष्टो बलिना बलवानपि ।

नृलग्नगं प्रेक्ष्य कुजः श्मशाने रम्ये सितेन्दू गुरुरग्निहोत्रे ।
रविर्नरेन्द्रामरगोकुलेषु शिल्पालये ज्ञः प्रसवं करोति ॥ १२ ॥

Sloka 12.—If the rising sign be a human Rasi (biped sign) and Saturn occupying it be aspected by Mars, the delivery will be in a cemetery, cremation ground or kitchen. If Venus and the Moon aspect Saturn in the position described, the place of delivery

will be a lovely one. If Jupiter be the aspecting planet, the delivery will take place in the house dedicated to the sacred fires. If the Sun should aspect, the place of delivery will be a palace, a temple or a cow house. And lastly an art gallery (or a big building) will be the place of delivery when Mercury is the aspecting planet.

NOTES.

गुणाकर—

मन्दे स्यान्नरलग्नगे क्षितिभुवा दृष्टे श्मशाने विदा
सूतिः शिल्पनिकेतनेऽतिरुचिरे चन्द्रोशनाभ्यां तथा ।
भूपालालयगोष्ठदेवतगृहेष्वंभोजिनीप्रेयसा
प्रोक्ता शु (श ?) क्रगुरोभसा मखगृहे सत्यादिभिः सूरिभिः ॥

Also सारावली—

आरण्यभवनलग्ने गिरिवनदुर्गे तथा नरविलग्ने ।
रुधिरेक्षिते श्मशाने शिल्पकनिलयेषु सौम्येन ॥
सूर्येक्षिते गोनृपदेववासे शुक्रेन्दुजाभ्यां रमणीयदेशे ।
शक्रेड्यदृष्टे द्विजवह्निहोत्रे नरोदये संप्रवदन्ति सूतिम् ॥

राश्यंशसमानगोचरे मार्गे जन्म चरे स्थिरे गृहे ।
स्वर्क्षांशगते स्वमन्दिरे बलयोगात्फलमंशकर्क्षयोः ॥ १३ ॥

Sloka 13.—The place of birth of a child is usually that corresponding to the rising sign or its Navamsa whichever of them is stronger. If the stronger of the two be moveable, the birth will be in a building far away from the native place of the father; if immoveable, the birth will be in father's own house; if in a dual sign, it will be in an out-house. If the rising Navamsa be a Vargottama one, then the birth will be in the child's maternal grand father's house.

NOTES.

गुणाकरः—

राश्यंशचारसदृशे चरभे तु मार्गे
स्यान्मन्दिरे स्थिरगृहे प्रसवस्तदानीम् ।
स्वांशस्थितैश्च निजवेश्मनि वीर्ययोगा-
दंशर्क्षयोः फलमुशन्ति हि होरिकेन्द्राः ॥

Also सारावली—

भवनांशसदृशदेशे प्रसवो ज्ञेयः सदात्र युवतीनाम् ।
मिश्रगृहांशे वर्त्मनि स्थिरराश्यंशे तथा स्वगृहे ॥
स्वगृहनवांशे लग्ने स्वगृहेऽन्यस्मिन्यदि प्रथमहर्म्ये ॥

आरार्कजयोस्त्रिकोणगे चन्द्रेऽस्ते च विसृज्यतेऽम्बया ।
दृष्टेऽमरराजमन्त्रिणा दीर्घायुः सुखभाक् च सत्कृतः ॥ १४ ॥

Sloka 14.—If the Moon be trine to Mars and Saturn and occupies at the same time the 7th house, the child born is abandoned by its mother. But if the Moon be aspected by Jupiter, the child becomes long-lived, happy and well-cared for.

NOTES.

Another interpretation.—"When the Moon occupies the 5th, the 9th or the 7th house in respect to Mars and Saturn occupying one and the same house, etc."

गुणाकरः—

मन्दारयोर्धर्मसुतास्तसंस्थे संत्यज्यते शीतरुचौ जनन्या ।
सुखी चिरायुर्गुरुवीक्षिते स्यात् पापैरनायुः सहिते च दृष्टे ॥

Cf. सारावली—

कुजसौरयोस्त्रिकोणे चन्द्रेऽस्तगते विमुच्यते मात्रा ।
दृष्टे सुरेन्द्रगुरुणा सुखान्वितो दीर्घजीवी च ॥

Also, लघुजातक—

एकस्थार्क्यारयोः कोणेऽस्ते चन्द्रे त्यज्यतेऽम्बया ॥

चन्द्रेऽर्के (Chandrerke) is another reading for चन्द्रेऽस्ते (Chandreste) and the meaning will then be "If the Moon or the Sun be trine to Mars and Saturn, etc,"

अस्ते (Asthe) may also be interpreted as 'eclipsed,' i.e., in conjunction with the Sun. स्कन्दहोरा—

आरसूर्यजयोर्मूढे जातश्चन्द्रे त्रिकोणगे ।
सूर्ये वा त्यज्यते मात्रा सद्य एव विधेर्बलात् ॥

The sloka quoted above distinctly says that the Moon should be मूढ (Moodha), i.e., that is eclipsed by the rays of the Sun and so the words अस्तगते (Asthagate) and अस्ते (Asthe) in the quotations from Saravali and Samudra Jataka do not mean the 7th house, but mean 'eclipsed.'

पापेक्षिते तुहिनगावुदये कुजेऽस्ते
त्यक्तो विनश्यति कुजार्कजयोस्तथाये ।
सौम्येऽपि पश्यति तथाविधहस्तमेति
सौम्येतरेषु परहस्तगतोऽप्यनायुः ॥ १५ ॥

Sloka 15.—When the Moon is in the Lagna and aspected by a malefic planet and Mars occupies the 7th place, the child perishes being abandoned by the mother.

Lagna Moon			Saturn
	I (1)		
			Mars

Lagna Moon			
	I (2)		
Saturn			
			Mars

Lagna Moon			
	I (3)		
			Mars Saturn

The same happens when Mars and Saturn are in the 11th bhava (, and the Moon is in the 2nd house. This is another interpretation). When a benefic planet aspects the Moon, the child passes into the hands of a person of a class corresponding to the aspecting benefic planet. If another malefic under the above yoga aspects the Lagna, then the child bereft of the mother will fall into the hands of bad people and will die. (Even if cared for by others, the child lives not.)

NOTES.

गुणाकरः—

सेन्दौ लग्ने पापदृष्टे कुजेऽस्ते त्यक्तो नश्यत्यारशन्योरथाये ।
सौम्यैर्दृष्टे तत्समानस्य हस्ते याति क्रूरैरन्यहस्तेऽप्यनायुः ॥

Also सारावली—

म्रियते पापैर्दृष्टे शशिनि विलग्ने कुजेऽस्तगे त्यक्तः
लग्नात्स्वलाभगतयोर्वसुधासुतमन्दयोरेवम् ॥
पश्यति सौम्यो बलवान्यादृग्गृह्णाति तादृशो जातः ।
शुभपापग्रहदृष्टे परैर्गृहीतोऽपि स म्रियते ॥
सर्वेष्वेतेषु यदा योगेषु शशी सुरेड्यसंदृष्टः ।
भवति तदा दीर्घायुर्हस्तगतसर्ववर्णेषु ॥

पितृमातृगृहेषु तद्बलात् तरुशालादिषु नीचगैः शुभैः ।
यदि नैकगतैस्तु वीक्षितौ लग्नेन्दू विजने प्रसूयते ॥ १६ ॥

Sloka 16.--The delivery will take place in the house of the father, mother, paternal uncle or maternal aunt according to the strength of the planet representing these relatives. (This is with reference to rulership of 'planets governing parents in a day or night birth.) It will happen in an exposed place such as a grave, a rampart or a river bank, if three benefic planets be in their depression houses. If there are three benefics in conjunction at birth and they do not aspect the Lagna and the Moon, the child will be born in a lonely place (forest).

NOTES.

गुणाकरः—

मातुः पितुर्वा भवने प्रसूतिः स्याद्वीर्ययोगादिह तद्ग्रहाणाम् ।
कल्लोलिनीश्मलमहीरुजेषु नीचाश्रितैः साधुखगैः प्रदिष्टा ॥
एकर्क्षगैर्लग्नविधू न दृष्टौ यदा तदा स्याद्विजने प्रसूतिः ॥

Also सारावली—

पितृमातृग्रहबलतस्तत्स्वजनगृहेषु बलयोगात् ।
प्राकारतरुनदीषु च सूतिर्नीचाश्रितैः सौम्यैः ॥
नेक्षन्ते लग्नेन्दू यद्येकस्था ग्रहा महाटव्याम् ॥

मन्दर्क्षांशे शशिनि हिबुके मन्ददृष्टेऽब्जगे वा
तद्युक्ते वा तमसि शयनं नीचसंस्थैश्च भूमौ ।
यद्वद्राशिर्व्रजति हरिजं गर्भमोक्षस्तु तद्वत्
पापैश्चन्द्रस्मरसुखगतैः क्लेशमाहुर्जनन्याः ॥ १७ ॥

Sloka 17.—When the Moon is in a Navamsa owned by Saturn or is in the 4th bhava from the Lagna or is aspected by Saturn, or occupies a watery sign, or is in conjunction with Saturn the accouchement is in darkness. ("When the Moon in the 4th bhava is in a Navamsa owned by Saturn, or is aspected by Saturn, etc.;" is another interpretation.) The same takes place on the ground when three or more planets are in their depression signs. The coming out of the child from the womb is exactly like the emergence of the rising sign from the horizon, *i.e*, if it is a शीर्षोदय (Sirshodaya) sign, the child appears with the head foremost, and if a पृष्ठोदय (Prishtodaya) sign, with the legs foremost; and if an उभयोदय (Ubhayodaya) sign, with the hands foremost. If malefic planets be in conjunction with the Moon or occupy the 7th or the 4th bhava therefrom, much distress, it is said, has to be endured by the mother.

NOTES

गुणाकरः—

पापैः शशाङ्कात्स्मरबन्धुयातैः
क्लेशाय नूनं कथिता जनन्याः ॥
शन्यंशके शशिनि वारिचरांशके वा
पातालगे रविभुवा महिते च दृष्टे ।
सूतिस्तदा तमसि सौख्यकरा खबन्ध्वोः
सौम्यैः खलैरथ शुभास्तसुतेषु कष्टा ॥
मातुर्मृतिं दिनकरः सखलं विधोः खे
शुक्रात्करोति तनये शनिदृष्टयुक्तः ।
राशौ त्रिकोणगृहगो रविजः शशाङ्कात्
कुर्याद्भृगोस्तु कुसुतोऽह्नि खलेक्षितश्चेत् ॥

स्नेहः शशाङ्कादुदयाच्च वर्तिर्दीपोऽर्कयुक्तर्क्षवशाच्चराद्यैः ।
द्वारं च तद्वास्तुनि केन्द्रसंस्थैर्ज्ञेयं ग्रहैर्वीर्यसमन्वितैर्वा ॥ १८ ॥

Sloka 18.—The quantity of oil in the lamp will vary with the portion to be traversed by the Moon in the sign entered upon. The wick is to be guessed from the Lagna, *i.e.*, will vary with the portion of the rising sign still below the horizon. The character of the lamp is to be guessed from the character of the sign occupied by the Sun, *i.e.*, whether the light is moveable, fixed or both, is to be declared from the nature of the Rasi in which the Sun is. The door of the lying-in-chamber is to be guessed by means of the planets occupying the Kendra positions or rather by means of those that are possessed of strength; *i.e.*, when more than one planet occupy the Kendra positions, the door must be guessed by the strongest of them, when there are no planets in the Kendras, find which of the Kendras is strongest, and the direction faced by the door is guessed accordingly.

NOTES.

The Moon determines the oil in the lamp; the wick in the lamp is determined by the Lagna, and the Sun determines the character of the lamp.

If the Moon is waning, there will be little oil in the lamp. If the Moon is at the beginning of a sign, the lamp will be full of oil. If she be in the middle of a sign, the oil in the lamp will be moderately full; if in the end of a sign, little oil. The same holds good in the case of a wick.

If the Sun be in a moveable sign, the lamp is not a fixture but can be moved about. If in an immoveable sign, the lamp is a fixture and not capable of being moved about. If in a dual sign, the lamp can be separated from its place (removable).

If the Sun be in a fiery sign, we may say that the light is lit by electric power; if fiery and also moveable (sign), the electric lamp is moveable, and so on.

गुणाकरः—

वर्तिर्लग्नाद्विन्दुतस्तैलमानं सूर्यर्क्षात्स्यादत्र दीपश्चराद्यैः ।
दृष्टे भानौ सौरिणा वीर्ययुक्ते भूपांशस्तैर्वीर्यहीनैः सतार्णः ॥
द्वारं केन्द्रगताद्यथातिबलिनो लग्नर्क्षतो वा वदेत् ॥

Also सारावली—

द्वादशभागच्छन्ने वासगृहेऽवस्थिते सहस्रांशौ ।
दीपश्चरस्थिरादिषु तथैव वाच्यः प्रसवकाले ॥
यावल्लग्नादुदितं वर्तिर्दग्धा तु तावती भवति ।
दीपः पूर्णे पूर्णः शशिनि क्षीणे क्षयस्तु तैलस्य ॥
बलवति सूर्ये दृष्टे बहून्प्रदीपान्वदेत्कुपुत्रेण ।
अन्यैरपि गतवीर्यैः सूतौ ज्योतिस्तृणैर्भवति ॥

N.B.—What has been said in this Chapter can be applied to the horoscope of a person to indicate the nature of the building he possesses or invests money in, with special reference to the 4th house of nativity.

जीर्णं संस्कृतमर्कजे क्षितिसुते दग्धं नवं शीतगौ
काष्ठाढ्यं न दृढं रवौ शशिसुते तन्नैकशिल्प्युद्भवम् ।
रम्यं चित्रयुतं नवं च भृगुजे जीवे दृढं मन्दिरं
चक्रस्थैश्च यथोपदेशरचनां सामन्तपूर्वां वदेत् ॥ १९ ॥

Sloka 19.—The lying-in-chamber will happen to be old but repaired when Saturn is strong. It will be a building spoiled by fire when Mars is powerful; a new building, when the Moon is in strength; a structure abounding in timber but flimsy, when the Sun is powerful; an edifice built by the combination of several artisans, when Mercury is strong. When Venus is predominent, the chamber will be lovely, possessing works of art and quite new. It will be strong and

durable when Jupitef is powerful. The astrologer may guess the structure, in the manner indicated, of other houses beginning with those which are immediately around the lying-in-chamber by means of the planets in the zodiacal circle.

NOTES

With this if we compare II—Sl. 12 supra we shall find that Varahamihira is consistent with the houses and cloths indicated by the several planets.

गुणाकरः—

जीर्णं काष्ठयुतं रवौ शशधरे स्यान्नूतनं मन्दिरम्
दग्धं चासृजि भूरिशिल्पविहितं सौम्ये दृढं वाक्पतौ ।
कान्तं चित्रयुतं नवं भृगुसुते जीर्णं भवेत्सूर्यजे ॥
बृहस्पतौ तुङ्गगतेऽम्बरस्थे निकेतनं द्वित्रिचतुर्द्धरं स्यात् ।
वीर्यान्विते चापगते त्रिशालं अन्येषु युग्मेषु भवेद्विशालम् ॥

Also सारावली—

चित्रं नवं भृगुसुते च दृढं गुरौ च
दग्धं कुजे दिनकरे परिपूर्णकाष्ठम् ।
चन्द्रे नवं च बहुशिल्पकृतं बुधे च
जीर्णं भवेद्गृहमिहोष्णकरात्मजे च ॥

मेषकुलीरतुलालिघटैः प्रागुत्तरतो गुरुसौम्यगृहेषु ।
पश्चिमतश्च वृषेण निवासो दक्षिणभागकरौ मृगसिंहौ ॥ २० ॥

Sloka 20.—The direction of the lying-in-chamber is determined by the sign owning the planet that is strongest in the Kendras. If the sign in question be Mesha, Kataka, Tula, Vrischika or Kumbha, the lying-in-ehamber will be in the eastern portion of the house. If it be owned by Jupiter or Mercury,

the lying-in-chamber is in the north of the house. If it be Vrishabha, the lying-in-chamber is in the western portion of the house. If it be Makara or Simha, the chamber will be located in the southern quarter of the house.

NOTES.

Suppose Jupiter is the strongest ; then the lying-in-chamber will be in the northern portion of the house.

N	E	S	W	N	E	W	N
W	Directins of Rasis according to 1—11		N	E	Directions of Rasis as per this Sloka		E
S			E	S			S
E	N	W	S	N	E	E	N

गुणाकरः—

क्रियाकुलीरतुलालिघटैर्भवेन्मृगमृगेश्वरयोर्वृषभेण वा ।
झषधनुष्प्रमदामिथुनाभिधैरमरनाथककुप्क्रमतः स्थितिः ॥

The commentator Bhattotpala is of opinion that the direction of the lying-in-chamber is determined by the rising sign at birth (and not by the sign owned by the strongest of the planets in Kendras ; vide Sloka 18 supra where it is stated that powerful planets in Kendras will indicate the door of the lying-in-chamber and the character of the building where birth has taken place). His view is not acceptable.

प्राच्यादिगृहे क्रियाद्यो द्वौ द्वौ कोणगताद्विमूर्तयः ।
शय्यास्वपि वास्तुवद्वदेत् पादैः षट्त्रिनवान्त्यसंस्थितैः ॥ २१ ॥

Sloka 21—The four pairs of moveable and immoveable signs beginning with Mesha represent the East and other principal points of the compass in order in the lying-in-chamber. The four dual signs, *viz.*, Mithuna, Kanya, Dhanus and Meena, signify the four intermediate points, *viz.*, S.E , S.W.. N W. and N.E. The astrologer should make, in regard to the bed of the confined woman, statements of facts such as have been made in respect to the lying-in-chamber, the legs of the couch being represented by the 6th, the 3rd, the 9th and the 12th bhavas from the Lagna. The head and the face of the lying-in-woman are in the direction indicated by the Lagna and the 2nd bhava. And the 3rd and the 12th bhavas represent the fore-legs of the couch (the 3rd being the right leg); the 4th and the 5th bhavas, the right side ; the 6th and the 9th, the hind legs (the 6th being the right leg) of the couch. The 7th and the 8th bhavas from the Lagna represent the legs of the lying-in-woman; The 10 and the 11th represent the left side.

NOTES.

This is the principle of Directions as per केरलाचार्य (Keralacharya) also.

N.E.	E	E	S.E.
N	Directions of the Rasis as per this Sloka		S
N			S
N.W.	W	W	S.W.

गुणाकरः—

> द्वौ द्वौ क्रमात् क्रियमुखाः खलु राशयः स्युः
> प्राच्यादितो द्वितनवाद्यविदिक्षु गेहे ।
> व्यासु शतद्रुहिःषट्त्रिनवान्त्यपादा
> भङ्गःखलैर्भवति चावनितिर्द्विरूपैः ॥

The four corners of the couch are indicated by the 3rd, the 6th, the 9th and the 12th houses from the Lagna. The 1st and 2nd houses from the Lagna indicate the head and face of the mother and consequently the direction in which she is lying. The left part of the body of the mother is indicated by the visible half of the zodiac at birth and the invisible half indicates the right part of the body.

Also सारावली—

> प्राच्यादिगृहद्वितयं भद्वितयं राशयश्च गात्राणि ।
> आजानुशिरः शयनं ग्रहतुल्यं लक्षणं तत्र ॥
> ग्रहयुक्तं वा नियतं वितनत्वं च द्विमूर्त्तिराशिषु च ।
> षट्त्रिनवान्त्याः पादाः पर्यङ्केऽङ्गानि राशयः शेषाः ॥

चन्द्रलग्नान्तरगतैर्ग्रहैः स्युरुपसूतिकाः ।
बहिरन्तश्च चक्रार्द्धे दृश्यादृश्येऽन्यथापरे ॥ २२ ॥

Sloka 22.—The females attending on the woman in childbed are as many as there are planets between the rising sign and the Moon. Such of these as are in the visible hemisphere are without the lying-in-chamber. Those that are in the invisible portion represent the attendants in the interior of the lying-in-chamber. Others assert the contrary.

NOTES.

In the following example, there are 5 planets between the Lagna and the Moon. We have therefore to predict that five

were in attendance upon the woman. Of these 5, 4 are in the visible half of the zodiac. Therefore we have to say that they were outside the room where the actual delivery took place and could be seen. This is applicable only to females and not males.

			Mer. Venus Sun
Jup.			Mars
			Moon Saturn
	Lagna		

Note.—The earlier sloka will indicate the presence of a male attendant on the woman provided the following conditions are fulfilled :—

(1) Lagna with Saturn in it should be in opposition to the Sun.

(2) The Sun in the Lagna should be in opposition to Saturn.

(3) Mars in the Lagna should be in opposition to Saturn.

(4) Mars in the Lagna should be in opposition to the Sun.

(5) The Sun in the Lagna should be in opposition to Mars.

(6) Saturn in the Lagna should be in opposition to Mars.

That is two of the three malefics should be in opposition, one in the Lagna and the other in the 7th,

गुणाकरः—

श्यामाकराङ्कविवरस्थितखेटतुल्याः
स्युः सूतिका अनुदितोदितभागगैस्तैः ।
अन्तर्बहिर्बभणुरेतदिहान्यथान्यै-
स्त्रिस्थितैर्भवति भू . . नं ग्रहेन्द्रैः

Also सारावली—

शशिलग्नविवरयुक्तग्रहतुल्याः सूतिका ज्ञेयाः ।
अनुदितचक्रार्द्धयुतैरन्तर्बहिरन्यथा वदन्त्येके ॥

Also लघुजातक—

शशिलग्नान्तरसंख्या ग्रहतुल्याः सूतिकाश्च वक्तव्याः ।
उदगर्द्धेऽभ्यन्तरगा बाह्याश्चक्रस्य दृश्येऽर्द्धे ॥

For visible and invisible portions of the Zodiac at any time शौनक (Saunaka) says—

भागो लग्नोदिते रिःफे आयः कर्म तपो मृतिः ।
द्यून लग्नेप्यतुल्योंश इति दृश्यार्द्धमुच्यते ॥

The text gives the generally accepted rule for ascertaining the actual number of persons present at the time of confinement. Some authorities view it otherwise, viz., that the number of persons within the lying-in-chamher should be guessed by the number of planets in the visible hemisphere, while the number without should be reckoned by the number of planets in the invisible portion of the zodiac.

Cf. गीतिहोरा—

उदयेन्दुमध्यवर्तिग्रहतुल्याश्चोपसूतिका वाच्याः ।
दृश्येऽर्द्धेऽभ्यन्तरगा बाह्यास्ताश्च ग्रहैरदृश्येऽर्द्धे ॥

Also जीवशर्मा—

उदयशशिमध्यस्थैर्ग्रहैः स्युरुपसूतिकास्तत्र ।
उदगर्द्धस्थैर्बाह्ये दक्षिणगैरन्तरे ज्ञेयाः ॥

This view is not accepted by Varahamihira and that is why he said परेऽन्यथा (Paranyatha) in the sloka in the text.

But when the Lagna and the Moon are in one and the same house, the number will be as stated in चन्द्रिका (Chandrika) viz., योषितो लग्नगे चन्द्रे तिस्रः स्युः सूतिकोद्भवाः ।

Balabhadra adds in his होरारत्न (Horaratna),

लग्ने तदीशपार्श्वे वा यावन्तः स्युः खयामिनः ।
धनस्था व्ययगा ये च तावतीः सूतिका वदेत् ॥

लग्ननवांशपतुल्यतनुः स्याद्वीर्ययुतग्रहतुल्यतनुर्वा ।
चन्द्रसमेतनवांशपवर्णः कादिविलग्नविभक्तभगात्रः ॥ २३ ॥

Sloka 23.—The native will correspond in mien to the lord of the rising Navamsa, or his appearance will be like that of the planet that has the greatest strength. His hue will be that of the lord of the Navamsa occupied by the Moon. His body and limbs will be commensurate in their proportions with the rising sign and other Rasis which are described as forming the head and other portions of कालपुरुष (Kalapurusha).

NOTES.

Short and long signs are thus described in Jatakaparijata 1—13.

ह्रस्वा गोजघटाः समा मृगनृयुक्चापान्त्यकर्कटक
दीर्घा वृश्चिककन्यकाहरितुलाः ॥

The signs Mesha, Vrishabha and Kumbha are short. Makara, Mithuna, Dhanus, Meena and Kataka are of even length. Vrischika, Kanya, Simha and Tula are long. This exactly agrees with the western principle.

Even	Short	Short	Even
Short			Even
Even			Long
Even	Long	Long	Long

Remembering that the Lagna represents the head; the 2nd house, the face; the 3rd, the neck; and so on, one can predict

whether the several parts of the body are long or short, or dlsproportional, by the length, shortness or otherwise of the signs typifying the particular part of the body as well as by the planets occupying the particular Rasi.

	Lagna		Sun Merc. Venus
Jup.			Mars
			Moon Saturn

In the above example, Lagna being Mesha, a short sign, the native has a small head. The 3rd house is governed by Mithuna and must indicate a fairly long neck controlled by planets therein, viz.,

Sun indicating medium
Mercury ,, ,,
Venus ,, ,,

Moon and Saturn indicate long form or stature and Mars short stature.

गुणाकरः—

लग्नस्थितस्य नवभागपतेः समाना
मूर्तिर्भवेदथ बलोत्कटखेचरस्य ।
वाच्यः शशाङ्कगनवांशकनाथवर्णो
ज्ञात्वा तु जातिकुलदेशविदेशवर्णान् ॥

Also सारावली—

लग्ननवभागतुल्या मूर्तिर्बलसंयुताद्ग्रहाद्वापि
नवभागाद्वर्णोक्तिः शशियोगात्तत्र सूतस्य ॥

Also जातकतिलक—

लग्नप्रथननवमांशेशो यादृग्वा सबलो ग्रहः ।
तद्वन्मूर्तिर्भवेद्वर्णश्चन्द्रयुक्तांशनाथवत् ॥

कन्दृक्छ्रोत्रनसाकपोलहनवो वक्त्रं च होरादय-
स्ते कण्ठांसकबाहुपार्श्वहृदयक्रोडानि नाभिस्ततः ।
बस्तिः शिश्नगुदे ततश्च वृषणावूरू ततो जानुनी
जंघांघ्रीत्युभयत्र वामसुदितैर्द्रेकाणभागैस्त्रिधा ॥ २४ ॥

Sloka 24.—The Lagna and other bhavas every one of which is divided into three parts (Drekkanas) represent the three divisions of the body as detailed below: The first decanates of the Lagna and other houses indicate the head, the eyes, the ears, the nostrils, the cheeks, the jaws and the mouth. The second drekkanas of the same twelve bhavas correspond to the neck, shoulders, the arms, the sides, the heart, the chest and the navel. The third drekkanas specify the pelvis, the organs of generation and the anus, the testicles, the thighs, the knees, the calves and the legs. Of the two sides of the body, the left is signified by the drekkanas risen already, *i e.*, drekkanas of the sign in the visible hemisphere. Thus, the first drekkanas of the rising sign is the head. The first drekkanas of the 12th, the 11th, the 10th, the 9th and the 8th houses from the Lagna represent the eye, the ear, the nostril, the cheek and the jaw on the left side. The first drekkanas of the 2nd, the 3rd, the 4th, the 5th and the 6th houses correspond to the eye, the ear, etc., on the right side. And the first drekkana of the 7th is the mouth.

The 2nd drekkana of the Lagna indicates the neck. The left shoulder, left arms, left ribs, left side of the heart and the left side of the chest correspond to the 2nd drekkanas of the 12th, the 11th, the 10th, the 9th and the 8th signs, respectively, from the Lagna. The 2nd decanate of the 7th sign is the navel; and so on.

NOTES

Left

Cheek	Nostril	Ear	Eye
Jaw	I Kataka Lagna 1st Decanate		Head Lagna
Mouth			Eye
Jaw	Cheek	Nostril	Ear

Right

Note.—If the first decanate of the Lagna happens to be the first decanate of the Rasi, then the usual order I, II and III is to

Left

Heart	Side	Arm	Shou-lder
Chest	II. Kataka Lagna 2nd Drekkana		Lagna Neck
Navel			Shou-lder
Chest	Heart	Side	Arm

Right

be followed. If the first decanate of the Lagna happens to be the 2nd decanate of the Rasi, the order is II, III and I. If the

Left

Knee	Thigh	Testicle	Anus
Calf	Kataka Lagna 3rd Drekkana II		Pelvis
Legs			Generating organ
Calf	Knee	Thigh	Testicle

Right

first decanate of the Lagna is the last decanate of the Rasi, the order is III, I and II. This is the meaning of उदितैर्द्रेक्काणभागैः (Uditairdrekkana bhagaihi).

गुणाकरः—

शिरो दृशौ कर्णनसा कपोलौ हनू तथास्यं प्रथमे दृगाणे ।
कण्ठांसकौ बाहुयुगं च पार्श्वे हृत्क्रोडनाभ्यः कथिता द्वितीये ॥
बस्तिस्तथा शिश्नगुदे ऽथ मुष्कावूरुद्वयं जानुयुगं च जंघे ।
पादौ तृतीयेभ्युदितं हि वामं विलग्नतो दक्षिणमन्यदर्द्धम् ॥

तस्मिन् पापयुते व्रणं शुभयुते दृष्टे च लक्ष्मादिशेत्
स्वर्क्षांशे स्थिरसंयुतेषु सहजः स्यादन्यथागन्तुकः ।
मन्देऽश्मानिलजोऽग्निशस्त्रविषजो भौमे बुधे भूभवः
सूर्ये काष्ठचतुष्पदेन हिमगौ शृंग्यब्जजोऽन्यैः शुभम् ॥ २५ ॥

Sloka 25.—When a drekkana is occupied by a malefic planet, there will be an ulcer or wound in the part of the body indicated by the drekkana. But when it is also occupied or aspected by a benefic planet, the astrologer should declare the existence of a spot there. When the planet happens to be in its own Rasi or in conjunction with Saturn, the ulcer, wound or mark should have been in the portion of the body indicated

from the very birth. If the planet be in positions other than those described above, the ulcer, etc., will crop up later on. If Saturn be the planet to cause such ulcer, etc., it will be due to a hurt caused by a stone or some wind disease. If Mars be the planet destined to inflict an injury it will arise from fire, a missile, poison or serpent bites. If Mercury be the malefic planet, thd injury will arise by a fall on the ground from a height or by a blow received from a clod or some such earthy substance. If the Sun be the malefic planet, the injury will be inflicted by some piece of timber or a quadruped. Lastly, if the Moon be the malign planet, the hurt will come from a horned creaturc or by liquids, such as acids. If other planets than these, *viz.*, Jupiter, Venus, the waxing Moon and Mercury not in conjunction with malefic planets occupy a drekkana, there will be no mark or moles and the result would be all favourable.

NOTES.

स्थिरसंयुतेषु (Stthira samyuteshu) has been interpreted as in conjunction with Saturn." In the following nativity, all the

	Lagna 25°		Venus 7° Sun 25° Mer. 29°
Jupiter 25°			Mars 2°
			Moon 19° Sat. 21°

malefics are in the invisible portion of the Zodiac. Therefore, if at all there should be marks or moles, they must be on the right side of the body. In the above figure, to determine the decanates of the various bhavas according to the principles laid down in Sloka 24, we proceed as follows :—

Now Lagna is Mesha 25°. It is the 3rd decanate of Mesha.

As the 1st decanate of the Lagna happens to be the 3rd decanate of Mesha, Table III applies. Therefore the 1st decanate of the Lagna symbolises the pelvis. The 2nd decanate of the Lagna happens to be the 1st decanate of Vrishabha, order being III, I and II throughout; the first figure (I) applies. Therefore the 2nd decanate of the Lagna symbolises the head. Similarly, the 3rd decanate of the Lagna (2nd decanate of Vrishabha) symbolises the neek (Fig. II); and so on with respect to the other bhavas. In the same horoscope, the order with respect to every bhava being III, I and II, the Sun's position represents the right shoulder; Saturn, the right side; Mars, the right testicle; Moon, the right side; Meroury, the right testicle; Venus, the right eye.

गुणाकरः—

कुर्वन्ति पापा व्रणमेषु याता युक्तेक्षिताः साधुखगैश्च लक्ष्य ।
स्वराशिभागस्थिरगाः सहोत्थमागन्तुकं तद्विपरीतसंस्थाः ॥
भानौ चतुष्चरणकाष्ठभवो व्रणः स्या-
च्छृङ्ग्यब्जः शशिनि यत्तनये धराजः ।
क्षोणीसुते गरलखड्गहुताशजातो
मन्दे प्रभञ्जनदृषज्जनितः प्रदिष्टः ॥
सूर्येन्दुसहिते श्यामे कालपुंभागसंमिते ।
आगन्तुकं सहोत्थं वा लक्ष्मराशिवशाद्भवेत् ॥

Bhattotpala interprets स्थिरसंयुते (Stthira samyute) in the text as "in an immoveable sign or Navamsa."

समनुपतिता यस्मिन् भागे त्रयः सबुधा ग्रहाः
भवति नियमात्तस्यावाप्तिः शुभेष्वशुभेषु वा ।
व्रणकृदशुभः षष्ठो देहे तनोर्भसमाश्रिते
तिलकमसकृद्दृष्टः सौम्यैर्युतश्च सलक्ष्मवान् ॥ २६ ॥

Sloka 26.—When four planets whereof Mercury should be one, come together in a decanate of a sign, that part of the body indicated by the drekkana will invariably get an ulcer or wound or some mark according as the planets coming together are benefic or malefic. The part of the body indicated by the decanate occupied by Venus (in case Venus becomes an अशुभ Asubha) will have an ulcer, wound or mark. [This applies if Venus is alone.] If Venus be aspected by benefic, a mole or mark will be caused. If he be in conjunction with benefics, the person will possess an auspicious mark in the portion of the body indicated.

NOTES.

Venus becomes an अशुभ (Asubha) if he be in combustion (that is within 5° from the Sun) or if he be weak in Navamsa or be in inimical house, etc. Some books read the 3rd quarter of the sloka thus: व्रणकृदशुभः षष्ठे लग्नात्तनौ भसमाश्रिते. The translation will then be " A malefic planet in the 6th bhava from the Lagna brings on the ulcer or wound in that part of the body which the Rasi indicates." The reading षष्ठो देहे is better. षष्ठ here means the 6th planet or Venus.

In the example given in the previous sloka, Venus is in a neutral house (सम) less powerful than स्वगृह (Swagriha) or उच्च (Uchcha). He is going to the operative conjunction—hence weak. He is in शत्रुनवांश (Satru navamsa). Hence he is an अशुभ (Asubha). He will therefore cause a mark on the right eye.

This sloka indicates permanent mrrks caused from birth. The time when the ulcers, etc., indicated as above occur will be during the Dasas and Antardasas as mentioned in Ch. VIII—Sl. 21 infra.

गुणाकर.—

यत्र त्रयो बुधयुताः खचरा भवेयु-
स्तत्र व्रणो भवति राशिसमानदेशे ।
षट्कोणगः खलखगो व्रणकृत्ससौम्यै-
रालोकितस्तिलककृत्सहितोऽपि लक्ष्मः ॥

Also जातकतिलक—

यदा द्वाधास्त्रयः खेटाः शुभाः क्रूराश्च तेष्वपि ।
यो बली स्वदशायां स निष्ठेत्पापो व्रणादिकृत् ॥
लग्नात् षष्ठो व्रणस्तद्वद्व्रणकृच्चाथ षष्ठकम् ।
कालाङ्गरीत्या यत्राङ्गे तत्र वा तद्विधो व्रणः ॥
शुभदृष्टस्तु षष्ठोऽसौ कुर्याद्वा तिलकं मशम् ।
लक्ष्मकृच्छुभयुक्तश्चेच्छुभाश्चाप्यत्र दुष्फलाः ॥
कालपूरुषतुल्येऽङ्गे यत्र स्यातां च संगतौ ।
चन्द्रार्कौ तत्र लक्ष्मापि मशकाद्यमिहादिशेत् ॥

CHAPTER VI

अरिष्टाध्यायः

सन्ध्यायां हिमदीधितिहोरा पापैर्भान्तगतैर्निधनाय ।
प्रत्येकं शशिपापसमेतैः केन्द्रैर्वा स विनाशमुपैति ॥ १ ॥

Sloka 1.—If the birth be at twilight (*i.e.*, an hour before sunrise or sunset) and in lunar hora and when the malefics are at the last portions of the several Rasis (some take it as ऋक्षसन्धि Riksha sandhi only), the yoga will cause death (immediately). The Moon with the three malefics occupying each a Kendra will also lead to the same effect.

NOTES.

The condition as to birth at सन्ध्या (Sandhya) and in Moon's hora must also be understood to exist in the second yoga. The aspect of benefics is not to be considered in the above yogas.

Compare western principle—Moon is square. opposition or conjunction to malefics in angular signs and twilight birth.

गुणाकरः—

चान्द्री होरा च सन्ध्यायामशुभैर्भवनान्त्यगैः ।
मृत्युर्मृगाङ्कपापैः स्यात्प्रत्येकं कण्टकाश्रिते ॥

Also सारावली—

राश्यन्तगतैः पापैः सन्ध्यायां तुहिनरश्मिहोरायाम् ।
मृत्युः प्रत्येकस्थैः केन्द्रेषु शशाङ्कपापैश्च ॥

Also होराप्रदीप—

सन्ध्यायां भान्तगतैः क्रूरैर्होरायां शशिनो मृतिः ।
चन्द्रे केन्द्रेऽन्यकेन्द्रेषु सपापेषु तथा शिशोः ॥

चक्रस्य पूर्वापरभागगेषु क्रूरेषु सौम्येषु च कीटलग्ने ।
क्षिप्रं विनाशं समुपैति जातः पापैर्विलग्नास्तमयाभितश्च ॥ २ ॥

Sloka 2.—If malefic planets occupy the (Purva chakra) and the benefics the latter half of the zodiac and if वृश्चिक (Vrischika) be the rising sign, the person born meets with his destruction immediately. The same effect happens when malefics (the Sun, Mars, Mercury and Saturn) surround the Lagna and the 7th bhava (*i.e.*, when they are just rising or setting, or some rising and some setting).

NOTES.

The principle is all malefics in the Lagna will wreck the constitution; so also the opposition of malefics to the Lagna.

By the term पूर्वचक्र (Purva chakra) is meant "the oriental" or eastern half. If Simha 10° be the Lagna, the portion from Vrishabha 10°, Mithuna, Kataka, Simha, Kanya, Tula and the first 9° of Vrischika comprise the पूर्वचक्र. Malefics in the oriental hemisphere (when they are rising or ascending the midheavan) and benefics in the occidental (setting or culminating) lead to immediate death.

Purva chakra and Apara chakra may also be interpreted as invisible and visible hemisphere—compare western principle, that malefics in the invisible half with benefics in the visible half will lead to death.

सारावली—

दर्शनभागे सौम्याः क्रूराश्चादृश्यके प्रसवकाले ।
राहुर्लग्नोपगतो यमक्षयं नयति पञ्चभिर्वर्षैः ॥

By the term कीट (Keeta), Vrischika alone is meant. सारावली.

चक्रस्य पूर्वभागे पापाः सौम्यास्तथेतरे चैव ।
वृश्चिकलग्ने जाता गतायुषो वज्रमुष्टियोगोऽस्मिन् ॥

But गुणाकर includes कटक as well—

क्रूराश्चकस्य पूर्वार्द्धे पश्चार्द्धे च शुभग्रहाः ।
प्रसूतिर्निधनायैव कुलीरालिसमुद्गमे ॥

In the following example, the malefics are below the earth (anywhere between 1st and 7th) and benefics above the earth, and Vrischika is the Lagna. Death is certain soon after birth.

	An example		
Saturn			Moon
Mars	Lagna, Sun	Venus Merc. Jup.	

पापावुदयास्तगतौ क्रूरेण युतश्च शशी ।
दृष्टश्च शुभैर्न यदा मृत्युश्च भवेदचिरात् ॥ ३ ॥

Sloka 3.—If two malefic planets occupy one the Lagna and the other the 7th place from it, and if the Moon be in conjunction with a malignant planet and be not aspected by benefic ones, the death of the new-born child will soon happen.

NOTES

If one malefic in the Lagna be in opposition with another malefic in the 7th bhava and the Moon is in conjunction with a malefic unaspected by benefics, it will lead to death.

The word क्रूर (Krura) may mean Mars only. If the Moon be with Mars while the Sun and Saturn are in opposition in the 1st and the 7th houses, then it will be twilight. Compare the spirit of the first sloka supra.

गुणाकरः—

अस्तेऽर्के लग्नगे मन्दे भौमे वाथ विपर्यये ।
तयोरन्यतरे सेन्दौ शुभादृष्टेऽचिरान्मृतिः ॥

Also सारावली—

द्यूनगतेऽर्के लग्ने यमे कुजे वा विपर्यये वाऽपि ।
अन्यतरयुतेवेन्दावशुभैर्दृष्टेऽचिरान्मृत्युः ॥

क्षीणे हिमगौ व्ययगे पापैरुदयाष्टमगैः ।
केन्द्रेषु शुभाश्च न चेत् क्षिप्रं निधनं प्रवदेत् ॥ ४ ॥

Sloka 4.—If the waning Moon occupy the 12th place from the Lagna and all the malefic planets be in the Lagna and the 8th place from it, and the benefic ones be not in the Kendras, the astrologer may predict the death of the new-born child at once.

NOTES.

When the waning Moon is talked of as being in the 12th house, then the Sun must be in the Lagna. Therefore two malefics in the first and one in the 8th, or all the three malefics in the Lagna are possible. Three malefics rising in the Lagna at twilight time is bad for life. Two malefics in the Lagna in quincunx aspect with a malefic in the 8th house or the Sun rising in the Lagna in quincunx aspect to two malefics in the 8th house in conjunction is also bad.

Moon	Lagna Sun	Mer. Venus	Jup.
	Mars Saturn		

गार्गिः—

क्षीणे चन्द्रे व्ययगते पापैरष्टमलग्नगैः ।
केन्द्रबाह्यगतैः सौम्यैर्जातस्य निधनं वदेत् ॥

Also गुणाकरः—

स्मरनिधनतनुस्थैः पापखेटैर्व्ययस्थे ।
शशिनि भवति मृत्युः केन्द्रगाश्चेन्न सौम्याः ॥

क्रूरेण संयुतः शशी स्मरान्त्यमृत्युलग्नगः ।
कण्टकाद्बहिः शुभैरवीक्षितश्च मृत्युदः ॥ ५ ॥

Sloka 5—When the Moon in conjunction with a malefic planet occupies the rising sign, the 7th, the 12th or the 8th house and be not aspected by benefic planets, these latter being in positions other than the Kendras, the death of the new-born infant will happen quickly.

NOTES

The word क्रूर (Krura) may mean Mars who unfailingly causes death, and as he is one of the planets governing childhood

in the नैसर्गिकदशा (Naisargika Dasa). That the Moon in conjunction with Mars in the 12th or the Lagna will mean that the Moon is just risen or rising. Note that the Moon in the 12th, 1st, 7th and 8th houses is bad. [Vide Chapter XX, Slokas 4 and 5 infra]. The Moon in the 1st, 7th, 8th, or 12th, that is, the rising or setting position for Moon in conjunction with Mars is bad when benefics are not in angular positions. This is also the Western principle.

सारावली—

व्ययाष्टसप्तोदयगे शशाङ्के पापेन युक्ते शुभदृष्टिहीने ।
केन्द्रेषु सौम्यग्रहवर्जितेषु प्राणैर्वियोगं व्रजति प्रजातः ॥

Also गुणाकरः—

व्ययास्तमृत्युलग्नगे खलग्रहान्तरस्थिते ।
विधौ बलान्वितैः शुभैर्मृतिर्भवेदवीक्षिते ॥

शशिन्यरिविनाशगे निधनमाशुपापेक्षिते
शुभैरथ समाष्टकं दलमतश्च मिश्रैः स्थितिः ।
असद्भिरवलोकिते बलिभिरत्र मासं शुभे
कलत्रसहिते च पापविजिते विलग्नाधिपे ॥ ६ ॥

Sloka 6.—When the Moon occupies the 6th or the 8th place from the Lagna and is aspected by malignant planets, the death of the new-born infant follows quickly. If the Moon in the position described be aspected by benefic planets, the child will live 8 years. If aspected by benefic and malefic planets mixed together, it will live only 4 years. If the lord of the Lagna be benefic and in the 7th in operating conjunction with a malefic and in affliction with three malefics, then the child dies in a month.

Notes.

The Moon in the 6th or 8th is generally bad (Vide Chapter XX infra). If she is also afflicted in opposition by the Sun, Mars and Saturn (malefics becoming oriental), it is bad for life.

When such Moon is in opposition with benefics (all the three), it is bad for life before 8th year. According to the Naisargika Dasa, it is Mercury that governs the period from the 4th to the 12th year of a child.

When the Moon is in opposition with malefics and benefics, it will shorten the life by 4 years.

In the above, if the combination be of—

(1) three benefics and 1 malefic, the child will live 7 years;
(2) three benefics and 2 malefics, he child will live5 years;
(3) one benefic and 3 malefic, the child will live 1 year;
(4) two benefics and 3 malefics, the child will live 2 years.

सारावली—

वर्षान्मारयति शशी षष्ठाष्टमराशिसंस्थितो लग्नात् ।
सद्यः क्रूरैर्दृष्टः सौम्यैरब्दाष्टकाच्चैव ॥
अशुभशुभैः संदृष्टे वर्षचतुष्केण निर्दिशेदन्तम् ।
अनुपातः कर्तव्यः प्रोक्तादूनैर्ग्रहैर्दृष्टे ॥

Latter half.

As interpreted by me, i.e., कलत्रसहिते विलग्नाधिपे शुभे पापविजिते सति, the following is an example :—

Lagna Sun Mercury	Venus		
Mars	Mars may be in Kumbha, Meena or Mithuna, Jupiter and Saturn are in the same degree		
			Jupiter Saturn

Lord of the Lagna, i.e., Jupiter is in the 7th in operating conjunction with Saturn, a malefic. He is further afflicted by three malefics, viz, Mars, Sun and Mercury (who should be considered as a malefic when in conjunction with a malefic planet). The ruler of the Lagna, (the benefic Jupiter in this case) is setting in the 7th house in operating conjunction with a malefic while it is in affliction with three other malefics, which are rising. This will lead to death within a month.

			Jup.
	Another example		Lagna Sun Mer-
Moon Saturn			Venus
		Mars	

N.B.—In these two cases, Mercury should be taken as a malefic as otherwise the yoga will not be complete.

The commentator Bhattotpala says in connection with this sloka :

" अर्थादेव षष्ठाष्टमस्थे चन्द्रमसि न केनचिद्दृश्यमाने रिष्टयोगाभावः । चन्द्रमा यदि षष्ठाष्टमस्थ. सौम्यक्षेत्रगतो भवत्यथवा पापक्षेत्रगतः सौम्ययुक्तो भवति तदा न मरणप्रदः ।

That is, if the Moon in the 6th or the 8th place be not aspected by any planet, the child will not die. Again, when the Moon in the 6th or the 8th bhava happens to be in a house owned by a benefic planet, or, being in a Rasi of a malefic planet, be at the same time in conjunction with benefic ones, then too, the child will not die. In support of the above he quotes from Yavaneswara the following sloka :—

लग्नाच्छशी नैधनगोऽशुभर्क्षे षष्ठेऽथवा पापनिरीक्षितश्च ।
सर्वायुराहन्ति शुभैर्विमिश्रस्तदीक्षितोऽब्द ष्टकमर्द्धकं वा ॥

He also adds that the Moon in the 6th or the 8th house from the Lagna and aspected by planets whether benefic or malefic does not cause death to the native when the birth happens to be in the day time during the dark half of a month, or in the night time during the bright half of a month (*Cf* अशुभकृदुडुपोऽह्निदृष्टमूर्तिः, etc. Chapter XIII, Sloka 8 infra) and quotes in support of this the following sloka from Mandavya's (माण्डव्य) work :

पक्षे सिते भवति जन्म यदि क्षपायां कृष्णेऽथवाऽह्नि शुभाशुभदृष्टमूर्तिः ।
तं चन्द्रमा रिपुविनाशगतोऽपि नूनमापत्सु रक्षति पितेव शिशुं न हन्ति ॥

The commentator adds—"अत्रस्मिन्नेव षष्ठेऽष्टमे वा स्थाने शुभे सौम्यग्रहे स्थिते तस्मिंश्च वीर्ययुक्तैः पापैर्दृष्टे जातस्य मासं स्थितिर्जीवितं वक्तव्यम् । ततो मरणमिति अत्र निर्दिष्टयोगस्थे चन्द्रमसि शुभदृष्टे रिष्टयोगाभावः । यस्मादनेनैव स्वल्पजातके उक्तम् ।

शशिवत्सौम्याः पापैर्वक्रिभिरवलोकिता न शुभदृष्टाः ।
मासेन मरणदाः स्युः पापजितो लग्नपश्चास्ते ॥

गुणाकरः—

निधनरिपुगृहस्थः पापदृष्टः शशाङ्को
झटिति निधनकारी सौम्यदृष्टोऽष्टवर्षात् ।
अशुभशुभसमानालोकनेऽब्दैश्चतुर्भि-
र्भवति खलुविमिश्रैश्चानुपातो विधेयः ॥
षष्ठाष्टमगताः सौम्याः क्रूरैर्वक्रिभिरीक्षिताः ।
शुभदृष्टिविहीनास्ते मासेनान्तकराः स्मृताः ॥
क्रूरैर्युतोऽस्ते होरेशः पञ्चतामेव यच्छति ।
मासेन जन्मपस्तद्वच्छिद्रे सौम्यैर्न वीक्षितैः ॥

Also शौनकहोरा—

क्षीणेन्दौ रिपुरन्ध्रस्थे सद्यः पापेक्षिते मृतिः ।
स्यात्प्रजातस्य बालस्य शुभदृष्टे समाष्टकम् ॥
जीवेत्सम्मिश्रदृष्टेऽस्मिन् जातो वर्षचतुष्टयम् ।

अक्षीणेऽप्यरिरन्ध्रस्थ इन्दौ बलिभिरीक्षिते ॥
पापैर्जातस्य बालस्य मासमायुः परं मुने ।
तस्मिन्नेव विलग्नेशे पापेन विजिते युधि ।
सप्तमस्थे च जातस्य मासमायुरुदीरितम् ॥

Note.—The 6th and the 8th bhavas are considered bad, because, one is setting and the other has already set. Bad planets in those bhavas are better there than good ones (*Cf.* विपरीतं रिःफ षष्ठाष्टमेषु—Chapter XX. Sloka 10 infra.) Opposition of benefics to the Moon in these two places only hastens death.

लग्ने क्षीणे शशिनि निधनं रन्ध्रकेन्द्रेषु पापैः
पापान्तःस्थे निधनहिबुकद्यूनयुक्ते च चन्द्रे ।
एवं लग्ने भवति मदनच्छिद्रसंस्थैश्च पापै-
र्मात्रा सार्धं यदि च न शुभैर्वीक्षितः शक्तिभृद्भिः ॥ ७ ॥

Sloka 7.—If the waning Moon occupy the Lagna and malefics occupy the 8th or the angular houses, the death of the new-born child should be predicted. The same thing should be divined if the Moon be in the midst of two malefics, (*i e*., within 5°) and at the same time occupy one of the following places, *viz*., the 8th, 4th or 7th If the Moon hemmed in between two malefics be in the Lagna, the 7th or the 8th house, and be not aspected by strong benefics, the child will die along with the mother.

NOTES.

The benefics though aspecting will not save the mother unless they are rulers of good houses in the horoscope or are very well dignified. This is the force of शक्तिभृद्भिः (Saktibhridbhihi). This word goes with every line of the sloka.

	Jup.	Saturn	
	Child's death along with mother		Mars
	Venus Merc.	Lagna Sun Moon	

	Mars		
			L. 10° Moon 18° Sun 24°
Saturn			

In the above example, Jupiter being the ruler of the 3rd and 6th not being dignified will not save the mother.

गुणाकरः—

तनुस्थितः कृशः शशी शिशुं विनाशमानयेत् ।
मृतिस्थितैरसद्ग्रहैस्तथा च केन्द्रवर्तिभिः ॥
सुखास्तमृत्युलग्नगे खलग्रहान्तरस्थिते ।
विधौ बलान्वितः शुभैर्मृतिर्भवेदवीक्षिते ॥
पापखेटवीक्षितैर्द्यूननाशगैः खलैः ।
स्यान्मृतिः सहाम्बया सौम्यदृष्टितोगदः ॥

Also सारावली—

क्षीणे शशिनि विलग्ने पापैः केन्द्रेषु मृत्युसंस्थैर्वा ।
भवति विपत्तिरवश्यं यवनाधिपतेर्मतं चैतत् ॥
द्यूनचतुरस्रसंस्थे पापद्वयमध्यगे शशिनि जातः ।
विलयं प्रयाति नियतं देवैरपि रक्षितो बालः ॥
पापद्वयमध्यगते होरासप्ताष्टमस्थिते चन्द्रे ।
सौम्यैरबलैर्दृष्टे जातो म्रियते ध्रुवं ह्यत्र ॥
द्यूनाष्टमगैः पापैः क्रूरग्रहवीक्षितैः सह जनन्या ।
म्रियते शुभसंदृष्टैः सत्यस्य मताद्वदेद्व्याधिम् ॥

राश्यन्तगे सद्भिरवीक्ष्यमाणे चन्द्रे त्रिकोणोपगतैश्च पापैः ।
प्राणैः प्रयात्याशु शिशुर्वियोगमस्ते च पापैस्तुहिनांशुलग्ने ॥ ८ ॥

Sloka 8.—If the Moon unaspected by benefics happens to be at the end of a ऋक्षसन्धि (Riksha Sandhi—end of Kataka, Vrischika or Meena) and if malefics occupy the trines, the child born dies quickly. The same effect happens if the Moon is rising in the Lagna in opposition to three malefics.

NOTES.

The Moon posited at the end of Kataka, Vrischika or Meena in trine to all three malefics will bring death. If the Moon be in the end of Meena, and malefics in the ends of Kataka and Vrischika, these two houses happen to be the house of grave (श्मशान Smasana) and Death (आयुस्, रन्ध्र Ayus, Randhra respectively of the zodiac when reckoned from Mesha.

The Moon in Kataka, malefics in Vrischika (House of Death being the 8th sign) and in Meena (House of exit or undoing व्यय Vyaya or 12th sign), this yoga also brings in early death.

सारावली—

द्रेक्काणजामित्रगतो यस्य स्याद्दारुणग्रहः ।
होरागतः शशाङ्कश्च सद्यो हरति जीवितम् ॥

अशुभसहिते ग्रस्ते चन्द्रे कुजे निधनाश्रिते ,
जननिसुतयोर्मृत्युर्लग्ने रवौ तु सशस्त्रजः ।
उदयति रवौ शीतांशौ वा त्रिकोणविनाशगै-
र्निधनमशुभैर्वीर्योपेतैः शुभैर्न युतेक्षिते ॥ ९ ॥

Sloka 9.—When the Moon with Rahu is in conjunction with another malefic (irrespective of its position) and Mars occupies the 8th, both the mother and the child will die; and the death will ensue from the effect of an operation if the Sun be in the Lagna. (The force of तु can only be brought about as above.) Again, when

the Sun or the Moon occupies the Lagna and malefics be in the 5th, 9th and 8th and benefics in their strength do not aspect or be not in conjunction with the Sun or the Moon in the Lagna the new-born child (and the mother) will die

NOTES.

The words ग्रस्ते चन्द्रे have been interpreted as "Moon in association with Rahu" and not necessarily 'eclipsed' as understood by some.

The अशुभ in conjunction with this 'ग्रस्ते चन्द्रे' may be either Saturn or the Sun, as shown in the following examples :—

Mars			Ketu
	जननिसुतयो-		
Sun Merc. Venus	मृत्युः I		Lagna
Rahu Moon Saturn		Jup.	

Mars			Ketu
	जननिसुतयोर्मृ-		Merc.
	त्युः लग्नेरवौतु सशस्त्रजः II		Lagna Sun
Rahu Moon Saturn		Jup.	Venus

Saturn	Jupiter	Ketu	Mars
	जननिसुतयोमृत्युर्लग्ने		
	रवौतुसशस्त्रजः III		
Venus	Lagna Sun Moon Rahu	Mercury	

Lagna Moon Rahu			
	Latter half of the sloka Example		Sun Saturn
			Merc. 8°
Jup.		Mars	Ketu

Moon Rahu		Mars Saturn	
	Latter half of the Sloka Example		
			Merc. 19°
Jup.		Venus	Lagna Sun Ketu

The interpretations given above appears more rational and many instances (of the simultaneous demise of mother and child) that are of common occurrence may be brought under the yogas cited in the first half of the Sloka. In the first yoga, the Moon, whatever may be her position, is very much afflicted, being in conjunction not only with Rahu but also with another malefic, and the 8th house is occupied by Mars as well. With the above, the Sun's position in the Lagna is further necessary to cause the demise as a result of operation. Moreover there was no necessity for Varahamihira to use the word अशुभ if he did not intend any one of the planets, viz., Saturn or the Sun. The word दृष्टे should be taken only with रवौ that is next to it and need not apply to चन्द्रे in the first line which is far removed, in asmuch as so many words कुजे निधनाश्रिते जननिसुतयोर्मृत्यु intervene.

The commentator Bhattotpala takes the word ग्रस्त (Grastha as referring to eclipse (lunar or solar). According to his view, the translation of the first half of the sloka will be " when the Moon in conjunction with Saturn is eclipsed in the Lagna and Mars occupies the 8th place from it, both the mother and the child will die, and the death will ensue from the effect of an operation if the Sun be in the above position, (i.e., if the Sun in conjunction with Mercury and Saturn be eclipsed in the Lagna and Mars be in the 8th place from it.)" So that such deaths should be expected only in times of eclipses, and those by operation especially in the Solar ones. According to this interpreta-

tion, the word अशुभ in अशुभसहिते ग्रस्ते चन्द्रे can mean only Saturn and no other malefic planet. For, an eclipse of the Moon can occur only on a full-Moon day and the Sun will then be in the 7th place or in direct opposition. Consequently Mercury will not be near the Moon.

गुणाकरः—

ग्रस्तेन्दौ साशुभे लग्ने भौमे रन्ध्रे सहाम्बया ।
मृत्युः स्यादिन्दुवत्सूर्ये स्वशस्त्रोत्थो निगद्यते ॥
धर्मस्मृतिप्रतिभास्वशुभाख्यैर्वीर्ययुतैः शुभदृष्टिविहीने ।
लग्नगते द्युमणावथ चन्द्रे स्यान्निधनाय तदा शिशुजन्म ॥

Also सारावली—

ग्रहणोपगते चन्द्रे सक्रूरे लग्नगे कुजेऽष्टमगे ।
मात्रा सार्धं म्रियते चन्द्रवदर्के च शस्त्रेण ॥
लग्ने चन्द्रेऽर्के वा पापा बलिनस्त्रिकोणनिधनेषु ।
सौम्येरदृष्टयुक्ताः सद्यो मरणाय कीर्त्तिता यवनैः ॥

असितरविशशाङ्कभूमिजैर्व्ययनवमोदयनैधनाश्रितैः ।
भवति मरणमाशु देहिनां यदि बलिना गुरुणा न वीक्षिताः ॥ १० ॥

Sloka 10.—If Saturn, the Sun, the Moon and Mars occupy respectively the 12th, the 9th, the 1st and the 8th places, they will conspire to bring about the death of creatures born under this combination unless they be aspected by Jupiter possessed of strength.

NOTES.

In the example given below the Sun is square to Saturn.

The Moon is quincunx to Mars.

The Sun has gone down the midheaven while Saturn ascends it. The Moon is rising. बलिना गुरुणा वीक्षिता :—may mean only trine aspect (त्रिकोण दृष्टिः).

Lagna Moon	An Example		Mars
Saturn			Sun

गुणाकरः—

. . . . मृत्युः ।
व्ययशुभनिधनाङ्गस्थायिभिः शौरिभास्वत्
कुजशशिभिरदृष्टैरिन्द्रवन्द्येन सद्यः ॥

From the quotation given below from सारावली (Saravali), it will be seen that the same effect is produced if Saturn and the Sun interchange places in the yoga described in the text.

लग्नान्त्यनवमनैधनसंयुक्ताश्चन्द्रसूर्यसौराराः ।
जातस्य वधकृतः स्युः सद्यो गुरुणा न चेद्दृष्टाः ॥

In order that the four planets may be aspected by Jupiter the latter must occupy the 5th house from the Lagna. If he should aspect only some of them, or be weak though he might aspect all the four planets, the child will die. It will escape death only in case Jupiter in full strength aspects all the four planets.

बृहत्प्राजापत्य—

लग्नाष्टमतपोरिःफाण्याश्रवद्भिर्यथाक्रमम् ।
शशिभौमार्कमन्दैस्ते बलिना यदि नेक्षिताः ॥
गुरुणा मरणं ब्रूयाद्देहिनामाशु नारद ।
व्यामोहो मास्तु तान् सर्वान् पश्येत्पञ्चमगो गुरुः ॥

The planets mentioned in the sloka in the text as respectively occupying the 12th, the 9th, the 1st and the 8th houses may also

be taken in the following order, viz., Saturn in the 8th, the Sun in the 1st, the Moon in the 9th and Mars in the 12th.

बृहत्प्राजापत्य—

अथवा लग्नरन्ध्रत्रित्रिकोणव्ययसंस्थितैः ।
अर्कार्किशशिभूपुत्रैस्तादृशैस्तत्तथा वदेत् ॥

The sloka is also capable of the following interpretation:— split up व्ययनवमोदयनैधन into two, thus: व्ययनवम and उदयनैधन; also असितरविशशाङ्कभूमिज into two, thus: असितरवि and शशाङ्कभूमिज. When Saturn and the Sun are in the 12th and the Moon and Mars are in the 9th, or when Saturn and the Sun are in the Lagna and the Moon and Mars are in the 8th, unaspected by powerful Jupiter in either case, the result will be the same.

बृहत्प्राजापत्य—

यदा व्ययगतौ सूर्यमन्दौ चेन्नवमं गतौ ।
तदा चन्द्रश्च भौमश्च तथा मरणमादिशेत् ॥
यदा लग्नगतो सूर्यमन्दौ चेन्निधनं गतौ ।
तदा चन्द्रश्च भौमश्च तथा मरणमादिशेत् ॥

The inverse order may also be applied in the above view.

शौनक—

अथवा व्ययगौ यावच्चन्द्रभौमौ तदा तपः ।
संप्राप्तौ सूर्यमन्दौ चेत तथा मरणमादिशेत ॥
तथालग्नगतौ यावच्चन्द्रभौमौ तदाष्टमम् ।
संप्राप्तौ सूर्यमन्दौ चेत्तथा मरणमादिशेत् ॥

The words व्ययनवमोदयनैधन may also mean the 8th house counted from the 12th, the 9th and the 1st; i.e., the 7th, 4th and the 8th from the Lagna. बृहच्छौनक—

चतुर्थमदरन्ध्रेषु कुत्रचिद्बलशालिना ।
अदृश्यमाना जीवेन वर्तन्ते चेत्तथा मृतिः ॥
बोद्धव्या मन्दसूर्येन्दुभूपुत्राः सहिता मिथः ।
वात्स्यायनान्यथा चेत्ता जानीहि त्वमतोऽन्यथा ॥

Again, the words असितरविशशाङ्कभूमिजाः are capable of being interpreted as असितसहितरविशशाङ्क भूमिजाः, that is Saturn and the Sun, Saturn and the Moon, and Saturn and Mars placed in the 7th, the 4th and the 8th houses from the Lagna. Cf.

चतुर्थे मन्दसंयुक्तश्चन्द्रमाः सप्तमे तथा ।
सूर्योऽष्टमे स्थितस्तद्वत् भौमश्चाशुमृतिप्रदः ॥
अत्रापि बलयुक्तस्य दृष्टिरेका बृहस्पतेः ।
योगेषूक्तेष्विवैतः प्रागपवादाय कल्पते ॥

सुतमदननवान्त्यलग्नरन्ध्रे-
ष्वशुभयुतो मरणाय शीतरश्मिः ।
भृगुसुतशशिपुत्रदेवपूज्यै-
र्यदि बलिभिर्न युतोऽवलोकितो वा ॥ ११ ॥

Sloka 11.—The Moon in conjunction with malefic planets in the Lagna, in the 5th, the 7th, the 8th, the 9th or the 12th will bring on the death of the new-born infant unless aspected by, or in coujunction with Venus, Mercury or Jupiter in strength.

NOTES.

The Moon here need not necessarily be waning as opined by Bhattotpala. If she be in conjunction with malefics (not one—अशुभयुतो may be interpreted as अशुभैर्युतो--) iu setting or culminating horizon, is enough. Bhattotpala bases his opinion on the following quotation from सारावली

निधनारितव्ययलग्नत्रिकोणगाः क्षीणचन्द्रसंयुक्ताः ।
पापा बलिभिः शुभदैरदृश्यमाना गतायुषं कुर्युः ॥

गुणाकरः—

त्रिकोणरन्ध्रास्ततनुव्ययेषु चन्द्रे सपापे म्रियते प्रसूतः ।
वीर्यान्विते जीवबुधास्फुजिद्भि रालोकिते चेन्न युतेऽथवा स्यात् ॥

कोणे स्थानं गतवति बलिनश्चन्द्रे स्वं वा तनुगृहमथवा ।
पापैर्दृष्टे बलवति मरणं वर्षस्यान्ते किल मुनिगदितम् ॥ १२ ॥

Sloka 12.—If a child is born under a fateful combination (अरिष्टयोग) whereof the period has not been specified, the death of the child will take place when the Moon in her periodical courses goes to the house occupied at the time of birth by the strongest of the planets producing the अरिष्टयोग (Arishtayoga). The same event may also happen when the Moon goes to her place (occupied at the time of birth), or the Lagna (at the time of birth) and is aspected in strength by malefic planets. The sages say this death may be expected to happen within a year.

NOTES.

In the previous yogas find out who the worst malefic planet is that causes early death and the place occupied by it. Find out the Rasis of the Moon and the Lagna.

Now, we know that the time taken by the Moon for making one revolution is 27·32305 days approximately. The Moon therefore makes about 13 revolutions in the course of a year. Wherever the Moon in the course of her orbit comes to any of the three places mentioned above, viz., (1) the Rasi occupied by the Moon, (2) the Rasi signifying the Lagna and (3) the Rasi occupied by the strongest malefic planet causing the अरिष्टयोग death will happen.

We thus get 39 probabilities. The Moon must be powerful (बलवति-Balavati) to cause death. That is, she must be weak Moon or be the ruler of the 6th or the 8th house. Thus the number of probabilities is limited to 13. There is another condition, viz., that the Moon should receive strong aspect of all the malefics, the Sun, Mars and Saturn. Then only, death will take place. This reduces to one certainty.

It may also be noted here that the general trend of the author in treating of early deaths in this Chapter, refers chiefly to the position, good or otherwise, of the Moon, thus indicating demise within one year, which is the नैसर्गिक (Naisargika) period accorded to the Moon in any one's nativity; other later periods of demise being alluded to as stray cases.

गुणाकरः—

योगेरिष्टे उक्तकाले हिमांशौ स्वीयस्थानं वीर्यभाजोऽथ चाङ्गम् ।
याते पापैरीक्षिते शक्तियुक्ते मध्ये वर्षं मृत्युकालः प्रदिष्टः ॥

Also सारावली—

योगे बलिनः स्थानं स्वं वा लग्नं गतेऽपि वा चन्द्रे ।
बलवति पापैर्दृष्टे वर्षान्ते मृत्युकालः स्यात् ॥

CHAPTER VII

आयुर्दायाध्यायः

मययवनमणित्थशक्तिपूर्वैर्दिवसकरादिषु वत्सराः प्रदिष्टाः ।
नवतिथिविषयाश्विभूतरुद्रदशसहिता दशभिः स्वतुङ्गभेषु ॥ १ ॥

Sloka 1.—The numbers 9, 15, 5, 2, 5, 11 and 10 with 10 added to each represent according to the views of Maya (मय), Yavana (यवन), Manittha (मणित्थ) and Saktipurva (शक्तिपूर्व) the periods of Ayurdaya in years contributed respectively by the Sun and other planets when in their exaltation.

NOTES.

गुणाकरः—

नवतिथिशरदस्त्रा पञ्चरुद्रा दिशः स्यु-
र्दशभिरिह समेताः पिण्डवर्षाणि सूर्यात् ॥

Also सारावली—

एकोनविंशतिर्भानोः शशिनः पञ्चविंशतिः ।
तिथयः क्षितिपुत्रस्य द्वादशैव बुधस्य तु ॥
गुरोः पञ्चदशाब्दानि शुक्रस्याप्येकविंशतिः ।
विंशती रविपुत्रस्य पिण्डायुः स्वोच्चसंस्थिते: ॥

The figures given for the several planets in this sloka are for the Pindayurdaya and are also helpful to find out the approximate income or salary of a person.

नीचेऽतोऽर्द्धं ह्रसति हि ततश्चान्तरस्थेऽनुपातो
होरा त्वंशप्रतिममपरे राशितुल्यं वदन्ति ।
हित्वा वक्रं रिपुगृहगतैर्हीयते स्वत्रिभागः
सूर्योच्छिन्नद्युतिषु च दलं प्रोज्झ्य शुक्रार्कपुत्रौ ॥ २ ॥

Sloka 2.—When a planet is in its depression point, the period assigned to it is reduced by half; but when it

occupies an intermediate position, the reduction is to be proportionate. The number of years given by the Lagna corresponds to the number of its Navamsas that have risen above the horizon. According to some, the the लग्नायुस् (Lagnayus) is as many years as there are Rasis reckoned from Mesha up to Lagna. [For example if the Lagna be at the commencement of the 11th degree of Kumbha, the Lagnayus is 3 years since 3 Navamsás of Kumbha have risen. According to others, the Lagnayus is represented by 10⅛ years. This latter view is not however accepted by Varahamihira]. The planets except when their motion is retrograde lose a third of their Ayus when in inimical houses. When thay are eclipsed their Ayurdaya is to be diminished by half. This last reduction does not apply to Venus and Saturn.

NOTES.

Let us consider the following example :—

Lagna	....	0—14°—32′	Mercury	....	11—24°—14′
Sun	....	0—17°—43′	Jupiter	....	8— 1°—25′
Moon	....	9—14°—30′	Venus	....	0—14°— 2′
Mars	....	11—27°—53′	Saturn	....	0—27°—59′

Mars Mercury	Lagna Sun Venus Saturn		
Moon			
Jupiter			

1. To find the income or salary.—Find the lord of the 10th house or planet in the 10th house (or that planet which is near the meridian). The figure indicated by the said planet gives the approximate income.

In the example given above, the Moon is in the 10th house and is stronger than the lord of the house. His figures are thus obtained : The Moon's years in depression are $12\frac{1}{2}$ years. He is $71\frac{1}{2}°$ removed from his depression point and therefore gets

$12\frac{1}{2} + \frac{71\frac{1}{2}}{180} \times 12\frac{1}{2}$ or about $17\frac{1}{2}$ approximately.

The native's income must therefore be 175 approximately.

2. To find the Ayurdaya.—

The Sun's exaltation is ... 0—10°.

His present position is .... 0—17°—43'. 30"

The Sun therefore contributes $\frac{19}{2} + \frac{5 \cdot 7425}{6} \times \frac{19}{2} = 18 \cdot 5933$ years.

The Moon's position is .... 9—14°—30'.

His depression is .... 7—3°.

His years therefore are $\frac{25}{2} + \frac{25}{2} \times \frac{143}{2 \times 180}$ or 17·465 years.

Mars's depression is .... 3—28°.

His position is .... 11—27°—53'.

His years therefore are $\frac{15}{2} + \frac{15}{2} \times \frac{2}{3}$ or 12·5 years.

Mercury's position is ... 11—24°—14'.

His depressions is .... 11—15°.

He therefore contributes $\frac{12}{2} + \frac{6 \times 9 \cdot 25}{180} = 6 \cdot 31$ years.

Jupiter similarly gets $\frac{15}{2} + \frac{15}{2} \times \frac{33}{180} = 8 \cdot 875$ years.

Venus contributes $10\frac{1}{2} + \frac{162 \cdot 45}{180} \times \frac{21}{2}$ or 19·97 years.

Saturn gives $10 + \frac{10 \times 7 \cdot 93}{180} = 10 \cdot 44$ years.

In the example, there is no planet that is quartered in the house of its enemy. So there is no reduction on that count.

As regards the rule about combustion, Venus and Saturn are eclipsed. Their years should be reduced by half. But they come under the exception and their years are therefore not reducible.

The years for the Lagna = $4 \frac{72}{200}$ or 4·36 years.

गुणाकरः—

गतवति परमोच्चं नीचगे स्यात्तदर्द्धं ।
कृतिभिरिह विधेयाश्चानुपातोऽन्तराले ॥
नखामृगाङ्को नयने च नन्दा नागेन्द्रत्रो व्योमयमा खबाणाः ।
समानवर्षाणि निसर्गजानि सूर्यादिकानां कथितानि सद्भिः ॥
स्वतुङ्गहीनो भदलोनकश्चेच्चकादिशुद्धिः कृतहौरिकोसौ ।
निजायुनिघ्नः खखषट्कराप्तः फलं समाद्यं कथितं तदायुः ॥
भास्वल्लुप्तज्योतिपार्द्धं हरन्ति छायापुत्रं भार्गवं च प्रमुच्य ।
अंशायुर्वल्लग्नदायोऽपि साध्यं पिण्डे सप्तांशे च नैसर्गिके च ॥

Also सारावली—

स्वोच्चशुद्धो ग्रहः शोध्यः षड्राश्यूनो भमण्डलात् ।
स्वपिण्डगुणितो भक्तो राशिमानेन वत्सराः ॥
पूर्वोक्तं चिन्तयेत्सर्वं वक्रं मुक्त्वारिराशिषु ।
क्षयस्तत्र प्रकर्तव्यो नीचेऽर्द्धं वृद्धिरुच्चगे ॥
लग्नदायांशतुल्यः स्यादन्तरे चानुपाततः ।
तदूतौ बलसंपन्ने राशितुल्यं विभाधिपे ॥

सर्वार्द्धत्रिचरणपञ्चषष्ठभागाः
क्षीयन्ते व्ययभवनादसत्सु वामम् ।
सत्स्वर्धं ह्रसति तथैकराशिगामा-
मेकोंशं हरति बली तथाह सत्यः ॥ ३ ॥

Sloka 3.—When malefic planets occupy the 6 bhavas counted backward from the 12th, the whole,

a half, a third, a fourth, a fifth and a sixth, respectively of their Ayurdaya is lost. When benefic planets occupy such positions, the loss is half of that incurred in the case of malefic ones. When several planets are in a bhava, only the strongest of them causes a reduction in the Ayurdaya. Satyacharya says so.

NOTES.

1/3	1/2	1	Lagna
1/4	For malefics		
1/5			
1/6			

1/6	1/4	1/2	Lagna
1/8	For benefics		
1/10			
1/12			

The principle to be noted here is that the deduction is enjoined for planets—whether benefic or malefic—if they are in the visible half.

In the present horoscope, according to the above rule, there are two planets in the 12th, viz., Mars and Mercury, of whom Mars is stronger, Mars therefore loses all his years. This reduction is enough and reduction in the case of Mercury is not necessary.

The Moon is in the 10th house. He is benefic and therefore loses 1/6th. His years when reduced will be 14·554.

Jupiter is in the 9th. He loses 1/8th and his reduced period is 7·766 years.

It should however be clearly understood that the above computations are only rough and not quite accurate in asmuch as no distinction is made between a planet occupying the beginning of a bhava and another occupying the end of it. Both are made

to suffer the same amount of reduction which is not correct. Again, suppose there is a planet occupying the beginning of the 12 th house and another the end of the 11th, the relative distance between them being say only 2 or 3 degrees. If the rules enunciated above are to be strictly applied, one planet (that is in the 12th house) loses his whole period while that in the 11th loses only one half which is mathematically not correct. To calculate the Ayurdaya periods of the several planets correctly and accurately, readers are requested to refer to the 5th Adhyaya of Sripatipaddhati and the sample horoscope worked out by me therein.

गुणाकरः—

निःशेषपक्षगुणवेदशरर्तुभागान्
वामं व्ययादपहरन्ति खलाः स्वदायात् ।
सन्तो दलं बहुषु चैकगृहे बलीति
सत्योऽथ मिश्रगणितादवदन्मणित्थः ॥

Also सारावली—

सर्वमर्द्धं तृतीयांशश्चतुर्थः पञ्चमस्तथा ।
षष्ठश्चांशः क्षयं याति व्ययाद्वामं ग्रहे स्थिते ॥
सौम्ये चार्धमितो याति नाशं बहुभिरेकगैः ।
एक एव बली हन्ति स्वायुषः सर्वदा ग्रहः ॥

सार्द्धोदितोदितनवांशहतात्समस्ता-
द्भागोऽष्टयुक्तशतसंख्यमुपैति नाशम् ।
क्रूरे विलग्नसहिते विधिना स्वनेन
सौम्येक्षिते दलमतः प्रलयं प्रयाति ॥ ४ ॥

Sloka 4.—Multiply the Ayurdaya found by the number representing the Navamsa portions—whole and fractional—of the Lagna that have emerged from the horizon. Divide the product by 108. The quotient in years, months, etc., is the period to be diminished from

the Ayurdaya found in consequence of a malefic planet occupying the Lagna. If the malefic planet in the Lagna be aspected by a benefic one, the reduction will be only by half of the period above found.

NOTES.

The greatest amount of reduction under this count will be $\frac{1}{12}$th of the whole Ayus when the Lagna happens to be the very end of a sign. According to some, the number of years of reduction is obtained by multiplying the total number of years already obtained by the number of Navamsas between the first point of Mesha and the Lagna—whole and fractional—and dividing the product by 108. Thus, should the Lagna be at the very end of Meena, and if a malefic should occupy the same, the whole Ayus is lost! The former view appears more rational.

The latter view is not favoured either by Bhattotpala or by Kalyanavarman.

The commentator also adds that when there are two planets one malefic and the other benefic occupying the Lagna, the planet that is nearer to the rising Navamsa is alone to be considered and not the others. If the malefic planet be nearer, then the reduction enjoined has to be made; but if the benefic be nearer, then no reduction need be made. The word क्रूर (Krura) in this sloka does not include the waning Moon; for, says the commentator.

तत्र क्रूरशब्देन क्षीणश्चन्द्रमा न ग्राह्यः । तथा च बादरायणः
सूर्याङ्गारकमन्देष्वेकस्मिन् लग्नगे भवति हानिः ।
विधिनात्वनेन सौम्येक्षिते दलं पातयेल्लब्धम् ॥ इति ॥

In the exapmple, the Lagna is 0—14°—32′ or $4\frac{72}{100}$ Navamsas. This is to be divided by 108 and multiplied by the several Ayurdayas already found. As there are two malefic planets, viz., Saturn and the Sun in the Lagna and aspected by Jupiter, a benefic, the reduction to be made in the Ayus will be $\frac{4 \cdot 36}{108} \times \frac{1}{2}$;

गुणाकरः—

लग्नस्थे खलखेचरे तनुलवा व्योमौकमामाहृता
दायैश्चक्रकलेधृता फलमतो वर्षादि संशोधयेत् ।
स्वायुर्दायत ईक्षिते शुभखगैस्तस्मिंस्तदर्द्धं त्यजे-
न्नैसर्गायुषि पिण्डजे निगदितं सप्तांशके नांशजे ॥

Also सारावली—

लग्नांशलिप्तिका हत्वा प्रत्येकं विहगायुषा ।
भक्त्वामण्डललिप्ताभिर्लब्धं वर्षाद्विशोधयेत् ॥
स्वायुषो लग्नगे क्रूरे लब्धस्यार्धं शुभेक्षिते ।
एवमेव प्रकर्तव्यं जीवशर्मोक्तचन्द्रजे ॥

समाषष्टिर्द्विघ्ना मनुजकरिणां पञ्च च निशा
हयानां द्वात्रिंशत्खरकरभयोः पञ्च च कृतिः ।
विरूपा साप्यायुर्वृषमहिषयोर्द्वादश शुनां
स्मृतं छागादीनां दशकसहिताः षट् च परमम् ॥ ५ ॥

Sloka 5—The full period of life in the case of men and elephants is given as 120 years and 5 days, while in that of horses it is 32 years. It is 25 in the case of asses and camels and 24 for bulls and buffaloes. Twelve years are allotted for dogs and 16 for sheep and the like.

NOTES.

The maximum period fixed above for men will be possible in the example given in the next sloka. Even then all the planets cannot be in exaltation, nor can all of them be exempt from the reductions enjoined in Sloka 4.

By rule-of-three process, we get the Ayurdaya of horses and other animals. Suppose it is required to find the longevity of a dog. Cast the horoscope of the dog, and calculate the Ayurdaya as you do for a man, and say you get 90 years. The Ayus of the dog will be $\frac{12 \times 90}{120 \text{ years } 5 \text{ days}}$ or 9 years roughly.

गुणाकरः—

अब्दानां सनखं शतं नृकरिणामुक्तं दिनैः पञ्चभिः
वाहानां चरदालुलायवृषयोरायुर्जिनास्यात्परम् ।
छागादेरपि षोडशोष्ट्रखरयोस्तत्वानि सूर्यः शुनां
पुंवच्चायुरिहानयेदनुभवे युक्तं त्रिराशिकमात् ॥

Also सारावली—

द्विघ्नाः षष्टिर्निशाः पञ्च परमं नरदन्तिनाम् ।
द्वात्रिंशद्वाजिनामायुश्छागादीनां तु षोडश ॥
खरोष्ट्रयोः पञ्चवर्ग एकोपोह्यं वृषादिषु ।
शुनां तु द्वादशप्रोक्तं गणितं परमायुषम् ।
तत्तत्परं प्रमाणेन हृत्वैषामायुरादिशेत् ॥

अनिमिषपरमांशके विलग्ने
शशितनये गवि पञ्चवर्गलिप्ते ।
भवति हि परमायुषः प्रमाणं
यदि सकलाः सहिताः स्वतुङ्गभेषु ॥ ६ ॥

Sloka 6.—When the last degree of Meena is rising and Mercury has passed 25 minutes in Vrishabha, and when all the other planets are in their full exaltation, the person born at such a time lives for the full maximum period of life prescribed, *viz.*, 120 years and 5 days.

NOTES.

The position of the planets and the Lagna in the horoscope will be thus :—

Sun	....	0— 9°—59′	Jupiter	....	3— 4°—59′
Moon	....	1— 2°—59′	Venus	....	11—26°—59′
Mars	....	9—27°—59′	Saturn	....	6—19°—59′
Mercury	....	1— 0°—25′	Lagna	....	11—29°—59′

Lagna Venus	Sun	Moon Mer.	
			Jup.
Mars			
		Saturn	

Mars in the 11th house suffers a reduction of $\frac{1}{2}$ and Saturn in the 8th house $\frac{1}{5}$th of their respective Ayurdayas. The periods of Ayurdayas contributed by the several planets will thus be—

Sun	19 years	Jupiter	15 years
Moon	25 ,,	Venus	21 ,,
Mars	$7\frac{1}{2}$,,	Saturn	16 ,,
Mercury	7 years 6 months and 5 days.	Lagna	9 years or a total of 120 years and 5 days.

गुणाकरः—

मृगाङ्कसूनौ यदि तत्त्वलिप्ते पाठीनलग्नेऽस्य परांशके च ।
आयुः परं स्याद्यदि खेचराः स्युः सर्वेऽपि नूनं परमोच्चयाताः ॥

Also सारावली—

मीनोदयेंऽशे नवमे पञ्चविंशतिलिप्तिके ।
गवि सौम्ये स्वतुङ्गस्थैः शेषैरायुः परं भवेत् ॥

आयुर्दायं विष्णुगुप्तोऽपि चैवं
देवस्वामी सिद्धसेनश्च चक्रे ।
दोषश्चैषां जायतेऽष्टावरिष्टं
हित्वा नायुर्विंशतेः स्यादधस्तात् ॥ ७ ॥

Sloka 7.—This method of calculation of Ayurdaya has the assent of Vishnugupta, Devaswamin and

Siddhasena. But the fault of these people lies in this that it does not give us in any case less than 20 years leaving out of account the अरिष्ट (arishta) period till 8 years.

NOTES.

Varahamihira here criticises the methods of Vishnugupta, Devaswamin and Siddhasena. According to them after बालारिष्ट (Balarishta) none can die before 20. That their system is wrong is self-evident.

In his commentary on this sloka Bhattotpala gives the following horoscope and says that the total longevity does fall below 20 years;—

Lagna—1st Navamsa of Kumbha, Sun, Moon and Venus occupy their exaltation degrees. Saturn, Jupiter and Mercury occupy their depression degrees and Mars is in the 28th degree of Kumbha.

The Sun, the Moon and Venus contribute 19, 25 and 21 years respectively.

Venus Merc.	Sun Saturn	Moon	
Mars Lagna			
Jup.			

Saturn, Jnpiter and Mercury give 10, $7\frac{1}{2}$ and 6 years respectively. Mars gives $13\frac{3}{4}$ years Jupiter being in the 12th house suffers reduction of $3\frac{3}{4}$ years. There is thus a total of $19+25+13\frac{3}{4}+6+3\frac{3}{4}+21+10$ or $98\frac{1}{2}$ years. He adds that Mars

being in Kumbha, the Ayus of 98½ years suffers a reduction of $\frac{10 \times 9}{108}$ or $\frac{5}{6}$th and the net Ayus is $\frac{1}{6}$ of 98½ or 16 years 5 months, etc.

That the above view of Bhattotpala is not correct will be evident from the fact that there is no क्रूरोदयहरण (Krurodaya-harna) in this horoscope inasmuch as Mars is not in the Lagna bhava (though in the Lagna Rasi) but only in the 2nd house since he is more than 26° removed from the Lagna. Further, even supposing that there is a malefic planet in the Lagna bhava, it is a question, as already pointed out previously, whether we are justified to reduce the Ayurdaya by more than $\frac{1}{12}$th for pur. posses of Krurodayaharana.

यस्मिन्योगे पूर्णमायुः प्रदिष्टं
तस्मिन् प्रोक्तं चक्रवर्तित्वमन्यैः ।
प्रत्यक्षोऽयं तेषु दोषः परोऽपि
जीवन्त्यायुः पूर्णमर्थैर्विनाऽपि ॥ ८ ॥

Sloka 8 - That combination of planets which enables the native to live for the maximum period of life (120 years and 5 days) has been pronounced by others as one leading to emperorship. The defect (in this system) is thus self-evident as there are many who live up to this period even without wealth.

NOTES

In order to live the full maximum period (120 years and 5 days) of life, we have seen that a man should have six planets in exaltation. But according to some authors like यवन (Yavana) and others, such a man will be a king. (vide infra Chapter XI-1). This sloka is therefore evidently a criticism levelled by Varaha-mihira against the methods of Ayurdaya adopted by Yavana, Badarayana, Parasara and others. Varahamihira does not accept

the above view of Yavana and others, viz., that six planets in exaltation at birth will usher a king into the world. Nor does he concur in the view that merely because there are planets in depression, they will not make one a king, if there should be Rajayogas as given or understood by him.

स्वमतेन किलाह जीवशर्मा
ग्रहदायं परमायुषः स्वरांशम् ।
ग्रहभुक्तनवांशराशितुल्यं
बहुसाम्यं समुपैति सत्यवाक्यम् ॥९॥

Sloka 9.—Jeevasarman lays down in accordance with his own doctrine that the (maximum) period of life given by each planet is $\frac{1}{7}$th of the maximum aggregate period (120 years and 5 days) The declaration of सत्य (Satya) that the Ayurdaya of the planet corresponds in years to the number of the sign (राशि) whose Navamsa is occupied by the planet is in agreement with the views of the majority of astrological authorities (*vide* the next sloka)

NOTES

According to Jeevasarman (जीवशर्मन्) each planet when in exaltation gives $\frac{1}{7}$th of 120 years, 5 days or 17 years, 1 month, 22 days 8 Ghatikas and 34·3 Vighatikas.

Cf. जीवशर्मा—

सप्तदशैको द्वि यमौ वसवो वेदाग्नयो ग्रहेन्द्राणाम् ।
वर्षाण्युच्चस्थानां नीचस्थानामतोऽर्द्धं स्यात् ॥
मध्येऽनुपाततः स्याद्दानयनं शेषमत्र यत्किञ्चित् ।
पिण्डायुष इव कार्यं तत्सर्वं गणिततत्त्वज्ञैः ॥

Jeevasarman's Ayurdaya is to be resorted to when the Lagna, the Sun and the Moon are all weak (vide श्रीपतिपद्धति V—33). It

has also to be noted that just as in the पिण्डायुर्दाय (Pindayurdaya) the several reduction, viz., चक्रपातहरण (Chakrapataharana), नीचार्द्धहरण (Neechardhaharana). शत्रुक्षेत्रहानि (Sathrukshetrahani), अस्तङ्गतहानि (Asthangatahani) क्रूरोदयहरण (Krurodayaharana) will have to be made and then the resulting length of life ascertained.

By the words स्वमतेन (Swamatena) Varahamihira means that Jeevasarman (of the Bengal School) stands alone unsupported so far as his method of Ayurdaya is concerned.

गुणाकर—

स्वोच्चोनश्चेद्भार्द्धहीनो विशुद्ध-
श्चक्राद्भागाः क्ष्माङ्घिषट्कुञ्जर (8641) घ्नाः ।
भक्ता वेदव्योमवा (504) णैर्दिनाद्यं
प्रोक्तं तज्ज्ञैर्जीवशर्मोक्तमायुः ॥

Also सारावली—

लग्नदिवाकरचन्द्रास्त्रयोऽपि बलरिक्ततां यदा यान्ति ।
परमायुषः स्वरांशं ददति खगा जीवशर्मोक्तम् ॥

सत्योक्ते ग्रहमिष्टं लिप्तीकृत्वा शतद्वयेनाप्तम् ।
मण्डलभागविशुद्धेऽब्दा स्युः शेषात्तु मासाद्याः ॥ १० ॥

Sloka 10.—According to Satya's rule, the signs, degrees, minutes, etc , traversed by a given planet ought to be converted into minutes and divided by 200. If the quotient be a number exceeding 12 subtract from it as many multiples of 12 as you can; the remainder gives the number of years, months, etc.

NOTES.

In the example given under Sloka 2, the Sun's position is 0—17°—43′. His period of आयुस् (Ayus) is $\frac{1063}{200}$=5·315 years.

The Moon's period is $\frac{17070}{200} = 85{\cdot}35$ years. Since this is greater than 12, his net period is 1·35 years.

The position of Mars is 11—27°—53′; converting this into minutes and dividing by 200, we get $\frac{21473}{200} = 107{\cdot}365$. Subtracting multiples of 12 we get 11·365 years which is the आयुस् (Ayus) contributed by Mars.

Mercury gets $\frac{21254}{200}$ or 106·27 minus 96 or 10.27 years.

Jupiter's period is $\frac{14485}{200}$ or 72·425 minus 72 or 0·425 years.

Venus' period is 4·215 years.

Saturn gets 8·38 years.

गुणाकरः—

इष्टगोचरलवाभ्रिसंगुणाः भाजिता दशभिरत्र यत्फलम् ।
वर्षमासदिननाडिकादिकं स्वांशकायुरिनशुद्धशेषकम् ॥

Also सारावली--

विलग्नादिकला भाज्या व्योमशून्ययमैः समाः ।
लभ्यन्तेऽर्कहृताः शेषाः स्वनामगुणितांशकाः ॥
होरासर्वबलोपेता राशितुल्या नियच्छति ।
वर्षाण्यन्यानि मासादि भागैश्चराशिकात्पुनः ॥

स्वतुङ्गवक्रोपगतैस्त्रिसंगुणं
द्विरुत्तमस्वांशकभत्रिभागगैः ।
इयान्विशेषस्तु भदत्तभाषिते
समानमन्यत्प्रथमेऽप्युदीरितम् ॥ ११ ॥

Sloka 11.—The Ayurdaya of a planet is to be trebled when it is in its exaltation or in its retrograde position. The same is to be doubled when the planet is in a Vargottamamsa (वर्गोत्तमांश), in its own Navamsa, in its own house, or in its own decanate. This is the

peculiarity in the method of working out the Ayurdaya according to Satyacharya All else is similar to what has already been stated.

NOTES.

The Sun is in his exaltation. His period has to be trebled. Mars is in Vargottamamsa. Jupiter is in his own house. The Sun is in his own decanate. The same advantages exist for Mars and Jupiter. The periods of these have to be doubled. (But according to Sloka 13 infra, only one multiplication—the biggest—is to be made.) According to some, when a planet undergoes multiplication more than once, add up all the multipliers and then multiply only once.

The Sun's period is $5{\cdot}315 \times (3+2)$ or 26·575 years.

The Moon's period $= \frac{1{\cdot}35 \times 5}{6} = 1{\cdot}125$ years.

Mars' period $= 11{\cdot}365 \times (2+2)$ minus whole or 0.

Mercury's period = 10 27 years.

Jupiter's period$=0{\cdot}425 \times (2+2)$ or $1{\cdot}7$ minus $\frac{1}{8} \times 1{\cdot}7 = \frac{11{\cdot}9}{8}$ or 1·4875 years.

Venus' period = 4·215 years.

Saturn's period = 8.38 years.

गुणाकरः—

वक्रोच्चगैस्त्रिगुणितं कुरुते स्वदायं ।
वर्गोत्तमस्वगृहभागदृगाणको द्विः ॥

Also सारावली—

वर्गोत्तमे स्वभवने स्वद्रेक्काणे नवांशके ।
द्विगुणं संप्रयच्छन्ति त्रिगुणं वक्रतुङ्गयोः ॥
यदा तूपचयः सर्वः स्वराश्यादिस्थितैर्ग्रहैः ।
समस्तवर्गणा तत्र कर्तव्या शास्त्रचिन्तकैः ॥
केन्द्रादिसंस्थिते खेटे सकलद्विगुणैकका: ।
शंसन्ति वर्गणां केचिन्न च चूडामणेर्मतम् ॥

किंत्वत्र भांशप्रतिमं ददाति
वीर्यान्विता राशिसमं च होरा ।
क्रूरोदये योऽपचयः स नात्र
कार्ये च नाब्दैः प्रथमोपदिष्टैः ॥ १२ ॥

Sloka 12.—But the Lagna gives its आयुस् (Ayus) corresponding to the character of its rising Navamsa, *i.e.*, as many years, months, etc., as the number of the Rasi owning the rising Navamsa indicates. If the Lagna be strong, it gives in addition as many years as there are Rasis in the figure denoting the Lagna. In this सत्यायुर्दाय (Satyaurdaya), the reduction due to the presence of a malefic planet in the Lagna does not find place. The years assigned to the planets in the previous Ayurdayas are not to be used for calculation.

NOTES.

The author talks of लग्नायुस् (Lagnayus) here. The Lagna is strong in the horoscope under reference. The Lagnayus is therefore $\frac{0-14^\circ-43'}{200} + \frac{14^\circ\ 43'}{30^\circ}$ or 4·358 + ·484 or 4·842 years.

गुणाकरः—

अंशेश्वरे बलिनि भागसमाः समाः स्युः
पत्यौ गृहस्य तु तदा भवनप्रमाणाः ।
मध्येऽनुपातविधिरत्र विलग्नदाये
त्र्यंशं हरत्यकुटिला रिपुराशिसंस्थाः ॥

सत्योपदेशो वरमत्र किन्तु
कुर्वन्त्ययोग्यं बहुवर्गणाभिः ।
आचार्यकत्वं च बहुघ्नतायां
एकं तु यद्भूरि तदेव कार्यम् ॥ १३ ॥

Sloka 13.—The rule of Satyacharya is preferable (to that laid down by Maya or Jeevasarman). But some make the process inconsistent and unwarrantable by a series of multiplications. The dictum of the Acharyas (Satya and others) is the following :—

(1) Where several multiplications crop up, only one, and that the highest, is to be gone through (For instance, when a planet is in its own house, and in its exaltation and in retrograde motion, the Ayurdaya is not to be doubled first and then the result trebled and the second result further trebled. According to the rule, the Ayurdaya should be trebled once for all.)

(2) Again, when there are several reductions applicable, only one, and that, the greatest should be made. (For instance, a planet may be in an inimical sign and may be eclipsed by the Sun. It is enough if the reduction by half, *i.e.*, अस्तङ्गत-Asthangata reduction, be made.)

गुणाकरः—

सत्योदितो विधिरयं बहुवर्गणाया-
मेकं हि भूरिगुणकं मिहिरो जगाद ॥

Also सारावली—

बहुताडनसम्प्राप्तौ यां करोत्येकवर्गणाम् ।
वराहमिहिराचार्यः सा न दृष्टा पुरातनैः ॥
रिपुराशौ त्रिभागोनमर्धोनं निम्नगास्तगाः ।
दायं ग्रहाः प्रयच्छन्ति नास्तगौ सितभानुजौ ॥

गुरुशशिसहिते कुलीरलग्ने
शशितनये भृगुजे च केन्द्रयाते ।
भवरिपुसहजोपगैश्च शेषै-
रमितमिहायुरनुक्रमाद्विना स्यात् ॥ १४ ॥

Sloka 14.—When (Cancer) Kataka is the rising sign, and Jupiter and the Moon occupy it, and Venus and Mercury are in Kendra (angular) positions, and the remaining planets happen to be in the 11th, 6th and the 3rd bhavas from the Lagna, the person born will have an immensely long life without reference to the order of reckoning treated of in the Ayurdaya Chapter.

NOTES.

This sloka gives an exception where the ordinary rules of Ayurdaya are not to be applied at all.

	Venus Merc.	Sun	
			Lagna Jup. Moon
Mars			Saturn

गुणाकरः—

शीतकराङ्गिरसौ कुलिंरेङ्गे केन्द्रगतावुशनः शशिसूनू ।
लाभरिपुत्रिगताः परिशेषाः प्रोक्तमिहामितमायुरितीदम् ॥

Also सारावली—

कर्किलग्ने गुरुः सेन्दुः केन्द्रगौ बुधभार्गवौ ।
शेषैस्त्रिलाभषष्ठस्थैरमितायुर्भवेन्नरः ॥

CHAPTER VIII

दशान्तर्दशाध्यायः

उदयरविशशाङ्कप्राणिकेन्द्रादिसंस्थाः
प्रथमवयसि मध्येऽन्त्ये च दद्युः फलानि ।
न हि न फलविपाकः केन्द्रसंस्थाद्यभावे
भवति हि फलपक्तिः पूर्वमापोक्लिमेऽपि ॥ १ ॥

Sloka 1.—Of the Lagna, the Sun and the Moon, whichever is strongest will have its dasa first. Then will come in the first portion of the life the dasas of the planets in the Kendra position with respect to the strongest of the aforesaid three; the dasas of the planets placed in the succedent houses will occur next, *viz.*, in the middle portion of the life; and the dasas of planets in the cadent houses will happen in the concluding portion of the person's life. If there be no such planet in the Kendra and Panapara houses, it does not mean that there are no ripening of dasas in those particular portions of the life. The dasas of planets in the Apoklima house will then ripen in the first period of life.

NOTES.

By the expression उदयरविशशाङ्क (Udayaravisasanka) and the order in which the words are used, Varahamithira implies that if all the three are equally powerful, then the Lagna dasa comes first, next that of the Sun and then the Moon's. If only two of them are powerful (of the same strength), even then the above order holds. If, for example, the Lagna and the Moon have equal strength, the Lagna dasa comes first and then the Moon's dasa follows.

Cf. श्रीपतिपद्धति—

लग्नादित्योडुपानामधिकबलवतः स्याद्दशाद्या ततोऽन्या
तत्केन्द्रादिस्थितानामिह बहुषु पुनर्वीर्यतो वीर्यसाम्ये ।
बह्वायुर्वर्षदातुः प्रथममिनवशेनोदितस्याब्दसाम्ये ॥

When the first dasa is thus arrived at, the next dasa will be that of the planet occupying a Kendra with respect to the ruler of the first dasa. Now if two or more planets should be situated in such a position, then the dasa of the strongest of the lot would lead off; then would follow that of the planet next in strength, and so on. But if such planets should be possessed of equal strength, then the one that has a longer Ayurdaya would have his dasa prevail earlier. If in the above case, the Ayurdaya again should turn out to be equal, then the planet which should first become visible after its conjunction with the Sun would rule the earlier dasa. But Yavaneswara's rule is not so hard and fast when he says:

वयोधिको यः प्रथमोदितो वा ग्रहः स पूर्वः पठितो दशेशः ।

If such planets should however chance to have equal strength, equal longevity and equal rising after their conjunction with the Sun, then that planet wihch is anterior in the general order of precedence among the significators would rule the dasa in question; and this general order of precedence is usually taken to be (1) the Lagna, (2) the Sun, (3) the Moon, (4) Mars, (5) Mercury, (6) Jupiter, (7) Venus, and (8) Saturn.

As an example, let us suppose the Moon to be the strongest significator in a horoscope, and the Lagna, the Sun, Mars and Jupiter to be in Kendra positions with respect to the Moon and both the respective strength and longevity of each of these four Kendra occupants to be quite the same. As it will be completely out of the question to think of an apparition after a solar con juction in regard to the Lagna and the Sun, the दशाक्रम (Dasa krama) in this supposed case will be first the Lagna dasa (as the Lagna is anterior to the Sun in the general order of precedence) and then the dasa of the Sun; of the remaining two significators, Mars and Jupiter, whichever will be the first to become visible after its conjunction with the Sun will rule the third dasa and so

on. But if these two should have a simultaneous apparition after a solar conjunction, then Mars would rule the third dasa and Jupiter the 4th in the general order of precedence.

गुणाकरः—

विलग्नार्केन्दूनां भवति बलिनः प्रागिह दशा
ततः केन्द्रस्थस्याथ च फणपरस्थस्य बलिनः ।
भवेत्पश्चादापोक्लिमगृहगतस्याथ न यदा
स्थितः कश्चित्केन्द्रे भवति हि तदापोक्लिमयुजः ॥

Also सारावली—

लग्नार्कशीतरश्मीनां यो बली तस्य चाग्रतः ।
तत्केन्द्रादिस्थितानां च दशाः स्युः सत्यभाषिते ॥
लग्नार्कशीतरश्मीनां यदि पूर्णबलं भवेत् ।
तदा सत्यमतं श्रेष्ठमन्यदा त्वपरा दशा ॥

Let us consider the following horoscope :—

			Strength
Lagna	....	0—14°	9·137 Rupas.
Sun	....	0—17°	9·015 ,,
Moon	...	9—14°	8·197 ,,
Mars	....	11—28°	7·731 ,,
Mercury	....	11—24°	6.209 ,,
Jupiter	....	8—1°	8·738 ,,
Venus	....	0—14°	7·459 ,,
Saturn	....	0—28°	

<table>
<tr><td>Mercury
Mars</td><td>Lagna
Venus
Sun
Saturn</td><td></td><td></td></tr>
<tr><td></td><td colspan="2" rowspan="2">Birth at half a ghatika before Sun rise on 30th April 1853 A.D.</td><td></td></tr>
<tr><td>Moon</td><td></td></tr>
<tr><td>Jupiter</td><td></td><td></td><td></td></tr>
</table>

Since Lagna is the strongest of the three, viz., the Lagna, the Sun and the Moon, its dasa comes first.

There are 4 planets in the Kendras with reference to the Lagna, viz., (1) the Sun, (2) the Moon, (3) Venus and (4) Saturn arranged according to their strength. The dasas of these follow next in order.

Jupiter is the only planet in the Succedent houses. His dasa therefore occurs next.

In the cadent houses there are two planets, Mars and Mercury. Mars being the stronger of the two, his dasa precedes that of Mercury.

The dasas of the several planets with their periods arranged in their order are—

Lagna	.... 4·8431 years	Saturn	.... 5·8146 years
Sun	.... 16·2502 ,,	Jupiter	.... 0·8433 ,,
Moon	.... 1·8778 ,,	Mars	.... 11·1978 ,,
Venus	.... 5·8040 ,,	Mercury	.... 14·9717 ,,

आयुः कृतं येन हि यत्तदेव
कल्प्या दशा सा प्रबलस्य पूर्वम् ।
साम्ये बहूनां बहुवर्षदस्य
तेषां च साम्ये प्रथमोदितस्य ॥ २ ॥

Sloka .2—The dasa periods of the several planets will be only so much as have been contributed by them for the Ayus of the native. When there are several planets together for consideration, precedence should be given to the planet which predominates in strength. When there is equality in strength, that which gives a longer lease of Ayurdaya will have its turn first. When there is equality even in regard to the period of Ayurdaya of the planets, that which rises first after being eclipsed by the Sun gets its dasa prior to its fellows.

NOTES.

See notes on the previous sloka.

गुणाकरः—

येन येन ग्रहेणायुर्यद्दत्तं मस्फुटं हि तत् ।
तस्यैव सा दशा ज्ञेया फलदासु दशासु ते ॥
तमादौ फलसंपन्नौ बलमध्ये फलाधिकः ।
समानांशदशत्वेऽपि यश्चेनात्प्रथमोदितः ॥

Also सारावली—

आयुषो येन यद्दत्तं सा दशा तस्य कीर्तिता ।
होरादिनेशशशिनां प्रबलो भवेद्य-
स्तत्कण्टकादिषु गताः कथिता दशेशाः ।
पूर्वा दशाऽतिबलिनः सदृशेऽब्दवृद्धेः
साम्ये भवेच्च शरदां प्रथमोदितस्य ॥

एकर्क्षगोऽर्द्धमपहृत्य ददाति तु स्वं
त्र्यंशं त्रिकोणगृहगः स्मरगः स्वरांशम् ।
पादं फलस्य चतुरस्रगतः सहोरा-
स्त्वेवं परस्परगताः परिपाचयन्ति ॥ ३ ॥

Sloka 3.—Planets placed in the following positions in regard to the lord of a dasa mature it by their several influences in the proportion of the numbers given opposite to them to the antardasa period of such lord.

A planet occupying the same house as the lord of the dasa	$\frac{1}{2}$
A planet in a triangular bhava	$\frac{1}{3}$
A planet in the 7th house	$\frac{1}{7}$
A planet in the 4th or 8th house	$\frac{1}{4}$

NOTES.

When there are several planets in a house occupied by a देशानाथ (Dasanatha) or in the 7th, a Trikona or a Chaturasra house from that Significator, the strongest alone of such planets must be taken into consideration as capable of being an अन्तर्देशानाथ (Antardasanatha) under that दशानाथ (Dasanatha). So says Bhattotpala in his commentary. He justifies this view by pointing to the use of the singular number in the expression एकर्क्षगः (Ekarkshagaha), त्रिकोणगृहगः (Trikonagrihagaha) and also quotes in support of his view the following .—

यमः—

एकर्क्षोपगतानां यो भवति बलाधिको विशेषेण ।
एकः स एव हर्ता नान्ये तत्र स्थिता विहगाः ॥

Also केशवपद्धतिः—

अर्द्धस्यैकभगस्त्रिकोणगृहगस्त्र्यंशस्य चास्ते नगां ।
शस्यांघ्रेश्चतुरस्रगो निजगुणैः पक्तैकभे स्याद्बली ॥

But this view is not accepted by दिवाकरदैवज्ञ, the learned commentator of the above work, for, he is of opinion that all the planets posited in the same sign should share the number of years due to them and not the strongest alone and would further have the expression "पक्तैकभेस्याद्बली" in the sloka quoted above, altered into "पक्तैकभेतेऽखिलाः", and supports his position from Parasara.

. . . . बहवश्चेत्तु तेऽखिलाम् ।
केन्द्रादिगा ग्रहाः सर्वे ददत्येवापहृत्य च ॥

and also from सारावली—

अन्तर्दशा यदा स्यात त्रिचतुर्णामेकराशिसंस्थानाम् ।
बन्दनविनाशदैन्यं विदधात्यशुभग्रहाणां तु ॥

दिवाकर (Divakara) says that Varahamihira though admittedly very clever in extracting the essence from every author, has not anywhere laid down the dictum एकराशिगानां एकोंशे हरति बली, to wit, the strongest alone of the several planets occupying a Rasi rules the Antardasa, etc. The same Divakara says also

that the quotation from यम (Yama) should be understood more as referring to the divisor that has to be determined in the चक्रपातार्द्धहानि (Chakrapatardha hani) process than as attributing the rulership of the Antardasa to the strongest planet of the lot; and that if यम (Yama) meant any thing else, he would have said एक: सएवदाता instead of एक: सएवहर्ता, etc.

Nor does दिवाकर (Divakara) endorse the अन्तर्दशाक्रम (Antardasakrama) accepted by उत्पल (Utpala) on the authority of the casual order in which the several Antardasapatis are mentioned in books. As many authors have described the Antardasas ruled by the several planets in a certain definite order, some hold to the view that the Antardasas must be taken to transpire only in that order. But there are others who oppose this view and hold that the अन्तर्दशाक्रम (Antardosakrama) is the same as the दशाक्रम (Dasakrama) as enjoined by गर्ग (Garga)

मूलपाकपतिः पूर्वं ददात्यन्तर्दशां ततः ।
दशाक्रमवशादन्ये दद्युरन्तर्दशां ग्रहाः ॥

Sripati follows Gargai Kesava and Divakara are of the same view. From the quotations given below, it will be seen that even the पाठक्रम (Patakrama) is not the same and the position of Bhattotpala therefore seems to be untenable.

पराशर—

दायगस्य तु सर्वस्य सहगस्य दलं भवेत् ।
सुतधर्मगयोस्त्र्यंशः पादं मृतिसुखस्थयोः ॥
सप्तांशं सप्तमस्थस्य प्रक्रियाप्यधुनोच्यते ।

हालुगिपद्धतिः—

दशार्द्धमेकगेहगस्त्रिकोणगो गुणांशकम् ।
सुखेऽष्टमे युगांशकं नगांशमस्तभस्थितः ॥

Both the views find mention in सारावली—

केन्द्रादिविधिना चान्ये केचित्पाठक्रमेण तु ॥

It may be noted in passing that the पाठक्रम (Patakrama) is identical in (1) Sripati, (2) Kesava, (3) Subodhini and (4) Vara-

hamihira, though Sripati sets his face against regarding the Patakrama as indicative of the order of precedence of the Antardasas.

In the sample horoscope referred to in the notes to the pervious sloka, let us take the case of the Lagna dasa. There are three planets in the Lagna, viz., the Sun, Venus and Saturn. According to one view each of these planets will mature the Lagna dasa by its influence for a period equal to half of that ruled by the Lagna Antardasa. Others say that only one planet which is strongest—in the present case, it is the Sun—that will rule for half the period of the Lagna (अन्तर्दशा) Antardasa. Jupiter being in a house trine to the Lagna will rule for $\frac{1}{3}$ of the period of the Lagna Antardasa. There are no planets in the 7th, or the 4th or the 8th.

गुणाकरः—

अर्द्धमेकभवने त्रिकोणयोस्त्र्यंशमस्तगृहगः स्वरांशकम् ।
पादमत्र चतुरस्रसंस्थिता पाचयन्ति खचरा निजैर्गुणैः ॥
एकर्क्षे यदि भूयांसः संभवन्ति नभश्चराः ।
एक एव तदा तेषां दद्यादन्तर्दशां बलीम ॥

Also सारावली—

अर्धमेकस्थितो भागं त्रिभागं सुतधर्मयोः ।
सप्तमे सप्तमं भागं चतुर्थं चतुरश्रयोः ॥
मूलं दशाधिनाथस्य कृत्वांशं स्वगुणैर्ग्रहः ।
करोत्यन्तर्दशां सत्यां बली हरति भागशः ॥

स्थानान्यथैतानि सवर्णयित्वा
सर्वाण्यधश्छेदविवर्जितानि ।
दशाब्दपिण्डे गुणका यथांशं
छेदस्तदैक्येन दशाप्रभेदः ॥ ४ ॥

Sloka 4.—Put down the numbers representing the various portions of the dasa and reduce them to equivalent fractions with a common denominator. Find the total of the aliquot parts of the main dasa represented

by the several numerators; the denomenators which have served their purpose are to be left out of account, The several aliquot parts multiplied into the years composing the main dasa and divided by the total of the aliquot parts constitute the separate antardasas or sub-periods of a dasa.

NOTES

In the Lagna dasa, Lagna antardasa comes first and his period is denoted by $\frac{1}{1}$. The Sun's Antardasa is $\frac{1}{2}$. The same remark applies to the antardasas of Venus and Saturn. Jupiter's is denoted by $\frac{1}{3}$. There are no planets in the चतुरश्र (chaturasra) houses, nor in the 7th

The antardasa constituting the Lagna dasa are (1) Lagna antardasa, (2) the Sun's antardasa (3) Venus' antardasa (4) Saturn's antardasa and (5) Jupiter's antardasa. $1+\frac{1}{2}+\frac{1}{2}+\frac{1}{2}+\frac{1}{3}=\frac{17}{6}$. Out of 17 parts, Lagna gets 6, Sun, Venus and Saturn each gets 3 and Jupiter 2. Since Lagna dasa is 4·8341 years, we get the Lagna Antardasa to be .... 1·7062 years,

Sun's, Venus' and Saturn's each .... ·8531 ,,

Jupiter's .... ·5687 ,,

But if the other view be taken, viz., that the strongest alone should be the पाचक among several planets grouped together, we have the antardasas of the Lagna, the Sun and Jupiter in the proportion of 6. 3· 2.

गुणाकरः—

विन्यस्य रूपं त्रुमदं गकादौ
समच्छदश्छेदविनाशनं च ।
अंशा दशाब्दैर्गुणितास्तदैक्य-
भक्ताः क्रमेणान्तरजा दशाः स्युः ॥
मूलपाकपतिः पूर्वं ददात्यन्तर्दशास्वतः ।
दशाक्रमवशात्त्वन्ये दद्युरन्तर्दशा ग्रहाः ॥

Also सारावली—

भागाः सदृशाः सहिता दशाब्दपिण्डस्य भागहारोऽयम् ।
प्रत्यंशताडितः स्यात् पृथक् पृथक् त्वन्तरदशाः स्युः ॥

सम्यग्बलिनः स्वतुङ्गभागे संपूर्णा बलवर्जितस्य रिक्ता ।
नीचांशगतस्य शत्रुभागे ज्ञेयानिष्टफला दशा प्रसूतौ ॥ ५ ॥

Sloka 5.—As regards the crop of fruit borne, the dasa of a planet having full strength or in his exaltation is termed full or complete; that of a planet without strength is termed empty. The dasa of a planet in a depression or inimical Navamsa is to be understood as untoward.

NOTES.

प्रसूति (Prasuti) means Radix position. Chart at birth time. संपूर्णा (Sampurna) is the name given to a dasa of the planet which is in exaltation and is well placed too.

गुणाकरः—

तुङ्गस्थराश्यंशसुहृद्गृहांश-
स्थितस्फुरत्कान्तिधरा ग्रहेन्द्राः ।
श्रेष्ठां दशां सद्ग्रहदृष्टयुक्ताः
कुर्वन्ति कष्टं पुनरन्यथामी ॥
शस्तक्षेत्रे शत्रुनीचांशगस्य
मिश्रा रिक्ता वीर्यमुक्तस्य सा हि ।
वीर्योपेतस्योच्चभागेषु पूर्णा
नीचस्थस्य द्वेषिभागे त्वनिष्टा ॥

Also सारावली—

स्वोच्चस्वराशिनिजभागसुहृद्गृहस्थाः
संपूर्णवीर्यरुचिरा बलिनः स्वकाले ।
मित्रोच्चभागसहिताः शुभदृष्टियुक्ताः
श्रेष्ठां दशां विदधति स्ववयःसु खेटाः ॥
नीचशत्रुगृहं प्राप्ता शत्रुनिम्नांशसूर्यगाः ।
विवर्णाः पापसंबन्धा दशां कुर्युरशोभनाम् ॥

अष्टस्य तुङ्गादवरोहिसंज्ञा
मध्या भवेत्सा सुहृदुच्चभागे ।
आरोहिणी निम्नपरिच्युतस्य
नीचारिभांशेष्वधमा भवेत्सा ॥ ६ ॥

Sloka. 6—The dasa of a planet fallen from exaltation is termed अवरोहिणी (Avarohini) or descending; while that of a planet in a friend's or exaltation house is named मध्या (Maddhya) or middling. The dasa of a planet proceeding from his depression is called आरोहिणी (Arohini) or rising. The dasa of a planet that is actually in his depression sign or Amsa or in an inimical Rasi or Amsa is termed अधमा (Adhama) or worst.

NOTES.

अवरोहदशा (Avaroha dasa) is the dasa of a planet going from his exaltation point to his depression. The same planet during this decline if well placed in the house of a friend becomes capable of making his dasa मध्या (Maddhya) or middling in effects. If he is ascending to his exaltation from depression he is आरोह (Aroha). When ascending if he is in an inimical house (not well placed) he becomes अधमा (Adhama). Therefore a planet, when ascending, if he be in detriment, becomes अधमदशानाथ (Adhama dasanatha). If, in descending, he gets good places, the dasa improves. Therefore exaltation and depression points are not necessarly good or bad except when the planets get good or bad places (मित्रक्षेत्र Mitrakshetra, शत्रुक्षेत्र Satrukshetra), angular houses केन्द्र (Kendra) or bad houses (8th, 12th, etc.)

गुणाकरः—

उच्चच्युतस्य हि भवेदवरोहिणीति
मध्या दशा तु सुहृदुच्चगृहांशकेषु ।

आरोहिणीति खलु नीचपरिच्युतस्य
निंनारिभांशकगता स्वदशाधमा स्यात् ॥

Also सारावली—

तुङ्गाच्च्युतस्य हि दशा सुहृदुच्चांशेऽवरोहिणी मध्या ।
नीचाद्रिपुनीचांशे ग्रहस्य चारोहिणी कष्टा ॥

नीचारिभांशे समवस्थितस्य
शस्ते गृहे मिश्रफला प्रदिष्टा ।
संज्ञानुरूपाणि फलान्यथैषां
दशासु वक्ष्यामि यथोपयोगम् ॥ ७ ॥

Sloka 7.—A planet placed in an auspicious sign (such as his exaltation, Moolatrikona, Swakshetra, Friendly sign, etc,) and occupying a depression or inimical Navamsa will give in his dasa only mixed effects. The nature of the effects of the several kinds of dasas will be in quite accord with the appellations they bear; their uses, I shall explain in their dasa periods.

NOTES.

The classification of the dasas into 8 sorts mentioned in Slokas 5-7 above, viz., (1) सपूर्णा (Sampurna), (2) रिक्ता (Rikta), (3) अनिष्टफला (Anishtaphala), (4) अवरोहिणी (Avarohini), (5) मध्या (Madhya), (6) आरोहिणी (Arohini), (7) अधमा (Adhama) and (8) मिश्रफला (Misraphala), is of value for purposes of characterising the specific quality of a given dasa in its potencies for good or evil.

संज्ञानुरूपाणि in the text may also be interpreted as "in consonance with what has been talked of in संज्ञाध्याय (Samgna Adhyaya and other Chapters,)"

उभयेऽधममध्यपूजिता द्रेष्काणैश्चरभेषु चोत्क्रमात् ।
अशुभेष्टसमाः स्थिरे क्रमाद्धोरायाः परिकल्पिता दशा ॥ ८ ॥

Sloka 8.—In the case of a dual sign happening to be the Ascendant, the Lagna dasa will be bad, mixed or good according as the rising decanate is the 1st, 2nd, or 3rd. In the case of a moveable sign, this order is reversed. In a fixed sign. the Lagna dasa will be bad, good or mixed if the rising decanate be the 1st, 2nd or 3rd, respectively.

NOTES

	चर or Moveable	स्थिर or Fixed	उभय or Dual
1st Decanate	उत्तमा	अधमा	अधमा
2nd ,, ...	मध्यमा	उत्तमा	मध्यमा
3rd ,, ..	अधमा	मध्यमा	उत्तमा

In the example under consideration, the rising decanate is 2nd in Mesha, a moveable sign. So the Lagna dasa was of a mixed kind.

गुणाकर—

पूज्या समा हीनफला चरे स्या-
द्राशौ दृगाणैर्द्वितनौ विलोमात् ।
स्थिरे तु लग्नेऽधमपूज्यमध्याः
प्रान्तेति सा कष्टफलेति केचित् ॥

Also सारावली—

द्रेष्काणैश्च दशा मूर्तेः पूजिता मध्यमाधमा ।
चरे मिश्रे प्रतीपा च स्थिरे पापेष्टमध्यमाः ॥

एकं द्वौ नव विंशतिर्धृतिकृती पञ्चाशदेषां क्रमा-
च्चन्द्रारेन्दुजशुक्रजीवदिनकृद्दैवाकरीणां समाः ।
स्वैः स्वैः पुष्टफला निसर्गजनितैः पक्तिर्दशायाः क्रमा-
दन्ते लग्नदशा शुभेति यवना नेच्छन्ति केचित्तथा ॥ ९ ॥

Sloka 9.—1, 2, 9, 20, 18, 20 and 50 are the figures indicating the number of years prescribed respectively for the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn in the नैसर्गिकदशा (Naisargika dasa) system. If the अंशयुर्दायदशा (Amsayurdaya dasa) and the नैसर्गिकदशा (Naisargika dasa) run together at the same time, the dasa is very good in spite of the original dasa being otherwise bad. Yavana's statement, that a portion of Saturn's dasa here is also participated by Lagna dasa and is good, has been condemned by others.

NOTES

"If in the अंशायुर्दायदशा (Amsayurdaya dasa), Lagna dasa comes in the last portion of life, then it is good, though criticised by others, since Yavana agrees." This is another interpretation.

गुणाकरः--

भूरिन्द्रोर्द्वितयं कुजस्य शरदो नन्दाविदो विंशतिः
शुक्रस्याभ्रयमो गुरोर्धृतिरिनस्यार्केः खबाणाः क्रमात् ।
दैवज्ञैरुदिता निसर्गजनिता एता दशास्तत्फलं
तेषमेव दशासु तत्समयजा कुर्वन्ति पुष्टं फलम् ॥

Also सारावली—

चन्द्रावनेयसोमजसितजीवदिवाकरार्किहोराणाम् ।
क्रमशो दशापरिग्रह इष्टो नैसर्गिकश्चैव ॥
विंशतिरेकं द्वितयं नवधृतिरिह विंशतिश्च पञ्चाशत् ।
वर्षाणामपि संख्याः सूर्यादीनां निसर्गभवाः ॥

पाकस्वामिनि लग्नगे सुहृदि वा वर्गेऽस्य सौम्येऽपि वा
प्रारब्दा शुभदा दशा त्रिदशषड्लाभेषु वा पाकपे ।
मित्रोच्चोपचयत्रिकोणमदने पाकेश्वरस्य स्थित-
श्चन्द्रः सत्फलबोधनानि कुरुते पापानि चातोऽन्यथा ॥ १० ॥

Sloka 10.—When the lord of a dasa, or a planet friendly to the same is in the Lagna[1] initiating the dasa; when a varga of this Lagna is owned by the lord of the dasa[2]; when a benefic planet occupies the Lagna aforesaid; or when the lord of a dasa is in an उपचय (Upachaya) position, *viz.*, 3rd, 10th, 6th or 11th with respect to the Lagna; the dasa in question will prove prosperous. When the Rasi occupied by the Moon happens to be the exaltation sign of the lord of the dasa, or a friendly house, an Upachaya, a Trikona, or the 7th house with respect to the lord of the dasa, the effects will be happy. If the Moon's place be different, the effects will be far from happy.

NOTES.

[1] Some interpret it as referring to the Lagna (in a nativity) at birth.

[2] That is when the lord of the dasa is the owner of the Lagna Rasi, Lagna Hora, Lagna Decanate, Lagna Navamsa, Lagna Dwadasamsa, or Lagna Trimsamsa.

सुहृदि वा वर्गेऽस्य सौम्येऽपि वा—may also be interpreted thus: "Or if a friendly planet or a benefic one be in the Varga of the lord of the dasa," or "if the lord of the dasa be in the Varga of a friendly or benefic planet."

गुणाकरः—

पाकेशे लग्नवर्त्तिन्युत सुहृदि शुभे वा तदीयेऽथ वर्गे
प्रारब्धा सत्फला स्यादुपचयभवनस्थेऽपि वा पाकनाथे ।

मित्रस्वोच्चत्रिकोणोपचयमदनगः शीतरश्मिर्दशेशाद्
उद्बोधं सत्फलानां रचयति नितरामन्यथा निन्दितानाम् ॥

Also श्रीपतिपद्धतिः—

दशापतिर्लग्नगतो यदि स्यात् त्रिषड्दशैकादशगश्च लग्नात् ।
तत्सप्तवर्गोप्यथ तत्सुहृद्वा लग्ने शुभो वा शुभदा दशा सा ॥
दशाधिनाथस्य सुहृद्गृहस्थस्तदुच्चगो वाऽथ दशाधिनाथात् ।
स्मरत्रिकोणोपचयस्थितश्च ददाति चन्द्रः खलु सत्फलानि ॥

Also सारावली—

पाकस्वामिनि लग्ने सुहृदां वर्गेऽथवाऽपि सौम्यानाम् ।
श्रेष्ठदशायां सूतिर्लग्नादुपचयगृहस्थैर्वा ॥
मित्रोच्चोपचयस्थाने त्रिकोणे सप्तमे तथा ।
पाकेश्वरात् स्थितश्चन्द्रः कुरुते सफलां दशाम् ॥
विपरीते स्थिते चन्द्रे दशादौ पर्यवस्थिते ।
स्वोच्चगस्यापि खेटस्य दशा न प्रतिपूजिता ॥
प्रवेशे बलवान् खेटः शुभैर्वा सुनिरीक्षितः ।
सौम्याधिमित्रवर्गस्थो मृत्यवे न भवेत्तदा ॥

प्रारब्धा हिमगौ दशा स्वगृहगे मानार्थसौख्यावहा
कौजे दूषयति स्त्रियं बुधगृहे विद्यासुहृद्वित्तदा ।
दुर्गारण्यपथालये कृषिकरी सिंहे सितर्क्षेऽन्नदा
कुस्त्रीदा मृगकुंभयोर्गुरुगृहे मानार्थसौख्यावहा ॥ ११ ॥

Sloka 11.—If a dasa or antardasa begins when the Moon occupies her own house (either by transit or progression according to Madhavi System or any other method), that dasa must be good bringing honor, wealth and happiness generally. If the Moon at the ripening of a dasa or antardasa passes through a house of Mars, the native gets separated from his wife. If the

Moon passing through a sign owned by Mercury, he gets education, friends and wealth. If passing through Simha, he will experience hardships by working in forts, forests, roads and temples; if through the signs owned by Venus, the period is good, the man being above want. If the Moon is at the ripening of the dasa or antardasa passing through a sign owned by Saturn, the person concerned will have intrigues with a bad woman. If in Jupiter's houses, it will bring honor, wealth and happiness to the native concerned.

NOTES.

The Moon in Dhanus in Radix of a horoscope will bring honor, wealth and happiness. That is the person gets honor, wealth and happiness generally. The Moon in Mesha or Vrischika brings on separation from one's beloved whether in progression or in radix and so on. कौजे दूषयति स्त्रियं Separation from women and troubles through them, etc.

गुणाकरः—

प्रारब्धा कर्किणीन्दौ भवति खलु दशा मानसौख्यार्थदायी
स्त्रीदोषव्याधिमारग्रासौ शशिसुतभवने मित्रविद्याधनाप्त्यै ।
सिंहे वारण्यवासं कृषिमपि कुरुते शुक्रभे चान्नदा स्यात्
कुस्त्रीदा मन्दगेहे दिशति गुरुगृहे मानसौख्यार्थलाभान् ॥

Also सारावली—

सौम्यस्त्रीधनलाभः कुलीरगे द्वौ भवेद्दशारंभे ।
कन्यां दूषयति नरः कुजभवने हन्ति वा युवतिम् ॥
विद्याशास्त्रज्ञानं मित्रप्राप्तिं करोति बुधराशौ ।
शौक्रेऽन्नपानमतुलं सौख्यं चन्द्रेऽरिनाशं च ॥
सुखधनमानाप्तिं जीवगृहे दिशति शीतांशुः ।
परिणतवयसमरूपां सौरगृहे वर्धकीं वाऽपि ॥

दुर्गारण्यनिवासं कर्षणगृहकर्मसेतुकर्मान्तम् ।
सिंहे शशी प्रकुरुते स्त्रीपुत्रविवादमरतिं च ॥

सौर्या स्वन्नखदन्तचर्मकनकक्रौर्याध्वभूपाहवै-
स्तैक्ष्ण्यं धैर्यमजस्रमुद्यमरतिः ख्यातिः प्रतापोन्नतिः ।
भार्यापुत्रधनारिशस्त्रहुतभुग्भूपोद्भवा व्यापद-
स्त्यागी पापरतिः स्वभृत्यकलहो हृत्क्रोडपीडामयाः ॥ १२ ॥

Sloka 12—If the Sun be good, he gives in his dasa or antardasa wealth through perfumes, claws, tusks (of elephants), skins (of tigers), gold, cruel deeds, roads, kings and battles He will make the person high-minded, brave, always active, famous and more dignified. If the the Sun be untoward, he will have to apprehend perils or dangers through his wife, sons, wealth, enemies, weapons, fire or a king. He will renounce every thing, will be inclined to do wicked deeds, will quarrel with his servants and will suffer from diseases affecting the heart or stomach. If the Sun be of a mixed character, the effect will also be mixed

NOTES.

Suppose we are progressing the Moon as per Madhavi System and the Moon is passing Simha, say, and is afflicted by the Sun at birth. Then we have to predict the Sun's bad effects in the Sun's dasa; and so on.

गुणाकरः—

नखौषधक्रौर्यसुवर्णदन्त-
चर्माध्वभूपाजिवनादिभिः स्वम् ।
ख्यातिं प्रतापोन्नतिवीर्यतैक्ष्ण्या-
न्याप्नोति साढ्यां दिनकृद्दशायाम् ॥

शस्त्राग्निचौरोदरनेत्रपित्तहृद्रोगबाधासुतरामशक्तिः ।
भृत्यार्थभार्यासुतबन्धुपीडा क्षुध्दृड्रुजः सूर्यदशा त्वनिष्टा ॥

Also सारावली—

भानुदशायां लभते नवौषधाध्द्रविपदौस्थ्यनैरर्थ्यात् ।
गिरिदन्तचर्मवह्निक्रौर्यनरेन्द्राहवाद्यैश्च ॥
नृपतेरर्थावाप्तिं धैर्यं भूयस्तथोद्यमं तैक्ष्ण्यम् ।
ख्यातिं प्रतापवृद्धिं श्रेष्ठत्वं भूपतित्वं च ॥
भृत्यार्थचोरचक्षुःशस्त्राग्न्युदकक्षितीश्वराद्बाधा ।
सुतपत्नीबन्धुजनैर्निपीडितः स्याच्च पापरतिः ॥
क्षुत्तृष्णार्त्तिः शोको हृत्पीडा पैत्तिकास्तथा रोगाः ।
गात्रच्छेदो भवति हि सूर्यदशायामनिष्टायाम् ॥

इन्दोः प्राप्य दशां फलानि लभते मन्त्रद्विजात्युद्भवा
नीक्षुक्षीरविकारवस्त्रकुसुमक्रीडातिलान्नश्रमैः ।
निद्रालस्यमृदुद्विजामररतिः स्त्रीजन्ममेधाविता
कीर्त्यार्थोपचयक्षयौ च बलिभिर्वैरं स्वपक्षेण च ॥ १३ ॥

Sloka 13.—During the advent of the Moon's dasa, if the Moon be auspicious, the person concerned derives benefits from the mantras, Brahmins, jaggery, curd, butter, ghee, etc , cloths, flowers, sports, sesamum, food and exercise. He will worship the Brahmins and the Gods; will improve in his scholar-ship and learning, and (there will be increase in fame and wealth) fame and income will wax and wane like the Moon. If the Moon be inauspicious, he will indulge in sleep and idleness and will beget daughters. There will be inharmonious surroundings both at home and outside.

NOTES.

गुणाकरः—

मन्त्रद्विजातीक्षुपयोविकार-
वस्त्रप्रसूनान्नतिलश्रमैः स्वम् ।
धीः कीर्तिवित्तोपचयो मृदुत्वं
देवद्विजार्चा च विधोः शुभायाम् ॥
स्त्रीजन्मनिद्रालसते च नित्यं कीर्त्यर्थयोश्चापचयस्तथैव ।
वैरं स्वपक्षेण बलान्वितैश्च प्रजायते शीतरुचेर्दशायाम् ॥

Also सारावली—

चन्द्रदशायां वित्तं स्त्रीसंगममादेवात्पथि विहारात् ।
जलतुहिनक्षीररसैरिक्षुविकारैस्तथा क्रीडा ॥
द्विजमन्त्राणां लब्धिः पुष्पांबरसेवनं मधुरता च ।
अर्थविनाशमकस्माद्भूपसदो द्विष्यतां लभते ॥
तैष्ण्यादवाप्तसिद्धिः पूजां प्राप्नोति गुरुनृपाभ्यां च ।
मेधाधृतिपुष्टिकरी चन्द्रदशा शोभना नित्यम् ॥
कुरुते भयं कुलस्य च चन्द्रदशा स्वकुलविग्रहं कष्टम् ।
निद्रालस्यं स्त्रीणां भयजननी शोकदा रतिदा ॥

भौमस्यारिविमर्दभूपसहजक्षित्याविकाजैर्धनं
प्रद्वेषः सुतमित्रदारसहजैर्विद्वद्गुरुद्वेष्टृता ।
तृष्णासृग्ज्वरपित्तभंगजनिता रोगाः परस्त्रीकृताः
प्रीतिः पापरतैरधर्मनिरतिः पारुष्यतैक्ष्ण्यानि च ॥ १४ ॥

Sloka 14.—During the dasa of Mars, if Mars be auspicious, the person will subdue his enemies, will acquire wealth through kings, brothers, lands, woollen goods, sheep and goats. If Mars be inauspicious, there will be misunderstandings with one's sons, friends, wife, and brothers, and enmity with learned men and elders. There will be disease arising from thirst, blood, fever,

bile, loss of a limb, or illicit intercourse with other women. He will associate with people doing wicked deeds and will himself become wickedly inclined, harsh in speech, and cruel in temperament.

गुणाकरः—

भूपाविकाजारिविमर्दचौरशूताग्निभूभ्रातृविषास्त्रकूटैः ।
सुवर्णनाम्नागरुसंभ्रमैः स्वं शुभा महीजस्य दशा विधत्ते ॥
कलत्रभृत्यात्मजबन्धुवैरं पित्तज्वरासृग्गद्भाक् सतृष्णः ।
पापी परस्त्रीनिरतो गुरुद्विट् भवेद्दशायामसृजोऽशुभायाम् ॥

Also सारावली—

भौमदशायां लभते नृपाग्निचोरप्रयोगरिपुमर्दैः ।
व्यालविषशस्त्रबन्धनसुतैक्ष्ण्यकूटैश्च धनलाभम् ॥
क्षित्याजाविकतान्निकसुवर्णवश्यादिभिस्तथा द्यूतैः ।
आमवकषायकटुकै रसैश्च धनधान्यभाग्भवति ॥
मित्रकलत्रविरोधो भ्रातृसुतैर्विग्रहश्च तृष्णा च ।
मूर्च्छाशोणितदोषः शाखाच्छेदो व्रणश्चापि ॥
परदाररतिर्द्वेष्यो गुरुसत्यानामधर्मनिरतश्च ।
पित्तकृतैरपि दोषैरभिभूतो मानवो भवति ॥

बौध्यां दौत्यसुहृद्गुरुद्विजधनं विद्वत्प्रशंसा यशो-
युक्तिद्रव्यसुवर्णवेसरमहीसौभाग्यसौख्याप्तयः ।
हास्योपासनकौशलं मतिचयो धर्मक्रियासिद्धयः
पारुष्यं श्रमबन्धमानसशुचः पीडा च धातुत्रयात् ॥ १५ ॥

Sloka 15.—During the dasa of Mercury, if he is benefic, the person concerned will acquire wealth, by undertaking some mission, through his friends, elders and Brahmins. He will be eulogised by the learned and thus become famous. He will get vessels made of brass,

and other bell-metals, will get gold, mules, lands, every kind of good fortune and happiness. He will be in a position to ridicule others, and clever in resorting to others for help. He will have an accumulation of knowledge and success in all good undertakings. If Mercury be malefic, the person will become harsh in speech, will suffer imprisonment, grief and will have no peace of mind. He will further suffer ailments arising from the three humours वात (Vata), पित्त (Pitta), and कफ (Kapha).

गुणाकरः—

वित्तं सुहृद्दौत्यगुरुद्विजेभ्यो
युक्तिश्च हेमावनिवेसराप्तिम् ।
धीधर्मसौभाग्यफलासुखानि
दशा वरिष्ठा विदधाति बौधी ॥
पारुष्यबन्धनोद्वेगव्याधिपीडा त्रिधातुजा ।
दशायां शशभृत्सूनोरनिष्टायां श्रमो भवेत् ॥

Also सारावली—

सौम्यदशायां प्राप्ते मित्राढ्याद्धनस्य संप्राप्तिः
दीक्षितनृपतेर्द्यूताद्वणिग्जनाच्चापि संभवति ॥
वेसरमहीसुवर्णं शुक्तिद्रव्यं यशःप्रशंसा च ।
दूत्यं सौख्यमतुल्यं सौभाग्यं मतिचयख्यातिः ॥
धर्मक्रियासु सिद्धिर्हास्यरतिः शत्रुसंक्षयो भवति ।
गणिता लेख्यलिपीनां कौतुकभागी सदा पुरुषः ॥
पीडां धातुत्रितयात्पारुष्यं बन्धनं तथोद्वेगम् ।
मानसशोकं वाऽपि बुधस्य कष्टा दशा कुरुते ॥

जैव्यां मानगुणोदयो मतिचयः कान्तिप्रतापोन्नति-
र्माहात्म्योद्यममन्त्रनीतिनृपतिस्वाध्यायमन्त्रैर्धनम् ।

हेमाश्वात्मजकुंजराम्बरचयः प्रीतिश्च सद्भूमिपैः
सूक्ष्म्योहागहनाश्रमः श्रवणरुग्वैरं विधर्माश्रितैः ॥ १६ ॥

Sloka 16.—During the dasa of Jupiter, when he is benefic, a person will get honour, learning, valour and the like, increase of knowledge, beauty and power. He will be able to help others, and will be energetic. He will acquire money through counselling, planning or contrivance, (service under) kings, study of the Vedas and their chantings. He will have an increase of gold, horses, children, elephants and clothes. He will get the friendship of good men and that of kings. If Jupiter be inauspicious, the person concerned will be worried in solving minute and intricate questions, will suffer from ear-disease and there will be enmity with unrighteous persons.

गुणाकरः—

स्वाध्यायमन्त्रोद्यमभूपनीति-
माहात्म्यमन्त्रैस्तुदशा शुभा स्वम् ।
गुरोद्विपाश्वावरहेमकृत्स्यात
प्रतापधीमानगुणादयाय ॥
शिरः कर्णरुजः शोकं तापं च श्वयथु तथा ।
मेदःक्षयं नृपाद्भीतिं करोति गुरुदुर्दशा ॥

Also सारावली—

त्रिदशपतिगुरुदशायां मन्त्री नृपनृत्यनीतिभिर्वित्तम् ।
मानगुणानां लब्धिरतिप्रतापः सुहृद्विवृद्धिश्च ॥
कान्तासुवर्णवेसरगजाश्वभोगी सदा पुरुषः ।
माङ्गल्यपौष्टिकान्नां लाभो द्विषतां विनाशश्च ॥
लाभो भवति नराणां प्रीतिः सद्भूमिपैः सार्द्धम् ।
जनतायानृपवक्रात्पण्याम्प्राद्गुरुजनाश्च धनलाभः ॥
व्यजनातपत्रसुमनो वस्त्रध्वजपेयभक्षणादीनाम् ।

गात्रश्वथपृथुशोकं पङ्गुत्वं गुल्मकर्णरोगांश्च ॥
पुंस्त्वविनाशं मेदःक्षयं नृपतिमो भयं समाप्नोति ॥

शौक्रयां गीतरतिप्रमोदसुरभिद्रव्यान्नपानाम्बर-
स्त्रीरत्नद्युतिमन्मथोपकरणज्ञानेष्टमित्रागमाः ।
कौशल्यं क्रयविक्रये कृषिनिधिप्राप्तिर्धनस्यागमो
वृन्दोर्वीशनिषादधर्मरहितैर्वैरं शुचः स्नेहतः ॥ १७ ॥

Sloka 17.—When Venus is auspicious, the person concerned will enjoy during his dasa good music, various kinds of pleasures fragrant perfumes, good food and drinks, fine clothes, women, jewels and splendour which are all material to kindle sexual appetite; he will acquire knowledge. His desired objects will be fulfilled and he gets many friends. He will become skilled in trade and agriculture. He will be the recipient of a hidden treasure and will also acquire wealth. If Venus be inauspicious, the person will, during the dasa of Venus, set himself against a host of people, against the king, hunters and unrighteous men, and will have much suffering through his friends.

गुणाकरः—

कृष्यङ्गनागीतिनिधिक्षितिशस्वमन्मथोद्दीपनपानलब्धिः ।
ज्ञानेष्टसौख्याम्बररत्नलाभ साध्व्यां दशायां भृगुनन्दनस्य ॥
वादं कुलगणवृद्धैः स्त्रीनृपभृत्येयैक्षीणां बाधाम् ।
कुर्याद्व्याधिं दुष्टां लोकद्विष्टैश्च सङ्गतिं भार्गी ॥

Also सारावली—

शुक्रदशायां विजयः क्ष्माभवनविलासशयनपत्नीनाम् ।
माल्याच्छादनभोजनयशःप्रमोदो निधिप्राप्तिः ॥

गेयरतिः स्त्रीसङ्गो नृपतेः कृषितो धनस्य संप्राप्तिः ।
ज्ञानेष्टसौख्यसुहृदां मन्मथयोग्योपकरणानाम् ॥
कुलगुणवृद्धैर्वादो यानासनसंभवानि पापानि ।
स्त्रीनृपतिकृतावश्यं लोकविरुद्धैः सहप्रीतिः ॥

सौरीं प्राप्य खरोष्ट्रपक्षिमहिषीवृद्धाङ्गनावाप्तयः
श्रेणीग्रामपुराधिकारजनिता पूजा कुधान्यागमः ।
श्लेष्मेर्ष्यानिलकोपमोहमलिनव्यापत्तितंद्राश्रमान्
भृत्यापत्यकलत्रभर्त्सनमपि प्राप्नोति च व्यङ्गताम् ॥ १८ ॥

Sloka 18—During the dasa of Saturn, when he is auspicious, there will be the acquisition of asses, camels, hawks and the like, she buffaloes to the person concerned. He will get the company of aged women. He will be the head man or chief of a class of persons, of a village or a town and will be honoured as such. He will get grain of inferior quality. If Saturn be inauspicious, the person will suffer from phlegmatic and windy complaints; he will be extremely jealous, angry, distracted in mind and unclean. He will suffer calamities and be much fatigued. He will get reproaches from his servants, children and wife and will suffer loss of limbs.

गुणाकरः—

खरोष्ट्रलोहत्रपुपक्षिवृद्धा दुश्चारिणी कोद्रवलब्धयः स्युः ।
ग्रामस्य वृन्दस्य पुरस्य मुख्यो भवेद्दशायां हि शनेः शुभायाम् ॥
बन्धनरोगयुतः कलुषाढ्यो वाहनबन्धुकलत्रवियोगी ।
वातगदः सुतभृत्यविरोधी द्यूतरतः शनिदुष्टदशायी ॥

Also सारावली—

सौरेर्दशां प्रपन्नः प्राप्नोति पुमान् खरोष्ट्रमहिषाश्वान् ।
कुलटां जरदङ्गीं वा कुलित्थतिलकोद्रवार्दींश्च ॥
वृन्दग्रामपुराणामधिकारभवं च सत्कारम् ।
लोहत्रपुकादीनां स्वकीयपक्षस्थिरास्पदं चैव ॥
वाहननाशोद्वेगस्त्वरतिः स्त्रीस्वजनविप्रयोगश्च ।
युद्धेष्वपजयदोषो मद्यद्यूतोद्भवो मरुत्कोपः ॥
पुण्येष्वसिद्धिकलहं बन्धनतन्द्रीश्रम तथा व्यङ्गम् ।
भृत्यापत्यविरोधो भवति च कष्टा यदा दशा सौरेः ॥

दशासु शस्तासु शुभानि कुर्व-
न्त्यनिष्टसंज्ञास्वशुभानि चैवम् ।
मिश्रासु मिश्राणि दशाफलानि
होराफलं लग्नपतेः समानम् ॥ १९ ॥

Sloka 19.—During the dasa periods of the several planets, the benefic effects mentioned will happen if the planet be auspiciously placed; if otherwise, the malefic effects will come to pass. If the planet be of a mixed nature (so far as his position in the horoscope is concerned), the effects will also be mixed. The effects of the Lagna dasa will be similar to those of its lord.

संज्ञाध्याये यस्य यद्द्रव्यमुक्तं
कर्माजीवो यश्च यस्योपदिष्टः ।
भावस्थानालोकयोगोद्भवं च
तत्तत्सर्वं तस्य योज्यं दशायाम् ॥ २० ॥

Sloka 20.---Whatever substance is mentioned as belonging to a planet in the Chapter on "Definitions" (Ch. II—12), and whatever calling is declared appropriate to a planet in the Chapter on "Profession" (Ch. X—1), whatever has been spoken of as the effect of the presence of planets in the several bhavas (Ch. XVIII and XX) and of their being associated with (Ch. XVII) or aspected by (Ch. XIX) other planets and of their combinations or yogas (except Nabhasa yogas), all these must be duly assigned to the planets concerned in their respective dasas.

NOTES

गुणाकरः—

यस्य ग्रहस्य यद्द्रव्यं कर्म जीवश्च यस्य यः ।
दृग्भावस्थानयोगोत्थं फलं स्यात्तद्दशासु तत् ॥

Also श्रीपतिः—

यद्यद्द्रव्यं कथितमृषिभिर्यस्य यस्य ग्रहस्य
कर्माजीवोऽपि च तनुभृतां यश्च यश्चोदितोऽत्र ।
यद्भावोत्थं यदपि गृहजं योगजं दृष्टिजं यत्
तत्तत्सर्वं ग्रहबलवशाद्योजनीयं दशासु ॥

In predicting the several effects of the dasa of any planet, Varahamihira says that it will not do to mention only what has been described to happen in the dasa of that particular planet (vide Slokas 12-18 supra). These will have to be generally supplemented by the effects due to other considerations as well, of the planet, viz., its influence due to its functioning as दशानाथ (Dasanatha) or अन्तर्दशानाथ (Antardasanatha), to its position in the rasi occupied, to its association with other planets, to the benefic dots obtained in its Ashtakavarga, to its occupation of any particular decanate, Navamsa and other Vargas, etc. All these effects will also have to be suitably added on. The particular constituent of the Kalapurusha represented by the planet, the political grade typified by it, the particular colour ascribed to

it, the substance typified, vegetable, mineral and animal kingdom represented by it, the precious stone typified by it, the article of apparel, the constituent element of the body represented by it, the particular flavor ascribed to it, the effect due to all these have to be fittingly brought in during the dasa of the planet under consideration. For instance, in the Sun's dasa, should the Sun be auspicious in the nativity, royal favour, self satisfaction, acquisition of red substances, of copper and the like, company of people of the Kshatriya caste, the quality of goodness, possession of good vital energy, etc., all these will have to be predicted. If the Sun be bad, the loss of these has to be thought of; similarly in the case of the Moon and other planets. For further information the reader is referred to the दशाध्यायी (Dasadhyayee) commentary on this sloka.

छायां महाभूतकृतां च सर्वे
ऽभिव्यञ्जयन्ति स्वदशामवाप्य ।
कम्व्यग्निवाय्वम्बरजान् गुणांश्च
नासास्यदृक्त्वक्छ्रवणानुमेयान् ॥ २१ ॥

Sloka 21.—All planets when they attain their dasas exhibit in the native their respective characteristics due to the elements, earth, water, fire, air and ether, which can be recognised by the nose, tongue, sight, skin and ears.

NOTES.

The Sun and Mars—Fire.
Moon and Venus—Water.
Mercury—Earth.
Jupiter—Ether.
Saturn—Air.

गुणाकरः—

सूर्यासृजौ च शिखिनः शशिजो धरित्र्याः
छायां गुरुश्च नभसः सितशीतरश्मी ।

वारोऽर्कजोऽपि कुरुते मरुतः स्वपाके
हृद्घ्राणकर्णवदनत्वगुमाहितां तु ॥

Mars and the Sun govern the Eyes.		
Saturn	,,	Touch.
Jupiter	,,	Ears.
Venus and the Moon	,,	Face
Mercury	,,	Nose.

Application.—Suppose Jupiter is afflicted at birth. In his dasa period, you must predict ear troubles. Suppose Mars or the Sun is afflicted at birth. In his period should be predicted trouble to the eyes.

शुभफलददशायां तादृगेवान्तरात्मा
बहु जनयति पुंसां सौख्यमर्थागमं च ।
कथितफलविपाकैस्तर्कयेद्वर्तमानां
परिणमति फलोक्तिः स्वप्नचिन्तास्ववीर्यैः ॥ २२ ॥

Sloka 22.—During the auspicious dasa period of a planet, men's inner soul assumes a benefic character and leads them to attain much happiness and wealth. By means of the effects described above for the several dasa periods, one can easily conjecture the tide of events a man may have at any particular period as a result of the effects of the dasa ruling at the time. Where planets are void of strength, the effects though attenuated make themselves felt at least in dreamy reveries.

NOTES.

Should the dasa period of any planet be bad, the inner soul assumes a malefic character for the time, and misery and loss of wealth will be the result.

एकग्रहस्य सदृशे फलयोर्विरोधे
नाशं वदेद्यदधिकं परिपच्यते तत् ।
नान्यो ग्रहः सदृशमन्यफलं हिनस्ति
स्वां स्वां दशामुपगताः स्वफलप्रदाः स्युः ॥ २३ ॥

Sloka 23.—When there are two equal but contrary effects given for one and the same planet, they both cancel each other. That is, there will be no effect at all. If they are unequal, the more powerful of the two will come to pass If there are two planets each giving effects contrary to that of the other, there is no cancellation. That is, one planet does not destroy the effect of the other. Both the planets bear fruit each in their respective dasa periods.

NOTES.

Suppose it is Mesha Lagna and Jupiter is in Vrischika. From the point of view of rulership of the 12th house being in the 8th, instead of making the man a spendthrift (12th house rulership), he makes him stingy (on account of the lord of the 12th being in the 8th). From the point of view af rulership of the 9th house (भाग्य-Bhagya) being in the 8th, he will be bad for भाग्य-Bhagya (3rd, 6th, 8th and 12th houses are bad houses). These are the houses that cancel each other.

Take another case—Mesha Lagna with Mars and Jupiter in the 3rd. Now Jupiter as ruler of the 12th in the 3rd makes him stingy. As ruler of the 9th in the 3rd, there is not much भाग्य (Bhagya) or happiness. Mars as ruler of the 8th standing for speculation, or sudden gain of money is good for speculation, etc. As ruler of the Lagna in the 3rd, the strength of the native is not very good.

Double negatives make one strong affirmative. If the ruler of the 8th house is in the 12th, he is good. Similarly, Jupiter in

the 8th house identical with Makara (Mithuna Lagna horoscope) is good, because, he is in the 8th and also in depression.

3rd quarter of the Sloka.—If two planets are badly placed, say Jupiter in Makara and Mars in Kataka, though they are in opposition and in depression, they will not cancel each other (unless they rule bad houses or are in bad houses).

These bad planets will not do harm in their sub-periods but only in their major periods.

गुणाकरः—

सदृशफलविरोधे नूनमेकग्रहस्य
व्रजति तदिह नाशं पच्यते वाधिकं यत् ।
नसदृशफलमन्यः खेचरोऽन्यस्य हन्यात्
ददति हि फलमेते स्वस्वपाके स्वकीयम् ॥

CHAPTER IX

अष्टकवर्गाध्यायः

The following slokas from गुणाकर (Gunakara) are inserted here as they form an appropriate introduction to this Chapter.

यद्गोचरे जन्मगृहाद्ग्रहाणां पृथक् फलं द्वादशराशिपूक्तम् ।
नृणां तदेकर्क्षभुवां फलस्य भेदादनैकान्तिकमुक्तमार्यैः ॥

Each planet moving from the place it occupied at the birth of a person admittedly produces its own peculiar effect varying with its progress through the 12 Rasis. Owing to the admitted variation in this effect, the ancients say that it cannot be laid down as absolutely identical (even) in the case of persons born under the same star.

यत्र स्थितः शीतकरो नराणां स्याज्जन्मराशिं तमुदाहरन्ति ।
यथा तथा येषु खगाः सलग्नाः स्थिता न ते सप्तकतो भवन्ति ॥

Astrologers declare that to be the जन्मराशि (Janma Rasi) of a person wherein the Moon was at the time of his birth. The several places in which the planets and the Lagna may be in all possible ways cannot consist of seven.

अतोऽष्टराशिर्मनुजोऽत्र सर्वः प्रोक्तोऽत्र तेभ्यश्च शुभाशुभानि ।
फलानि तेषां च वियोगयोगा यदाऽष्टवर्गोत्थफलं स्फुटं स्यात् ॥

Hence every person is declared to have 8 signs as the seats of the seven planets and the Lagna and it is with reference to these 8 places that all the good and evil effects of a person's life due to the disjoined or conjoined states of the planets and the Lagna are calculated--a process which when completed, the Ashtakavarga result as it is called will become revealed.

स्वादर्कः प्रथमायबन्धुनिधनद्व्याज्ञातपोद्यूनगो
वक्रात्स्वादिव तद्वदेव रविजाच्छुक्रात् स्मरान्त्यारिषु ।

जीवाद्धर्मसुतान्त्यशत्रुषु दशात्र्यायारिगः शीतगो-
रेष्वेवान्त्यतपःसुतेषु च बुधाल्लग्नात् सबन्ध्वन्त्यगः ॥ १ ॥

Sloka 1.—With reference to its Ashtakavarga, the Sun is declared exceedingly auspicious in the 1st, 2nd, 4th, 7th, 8 th, 9th, 10th and 11th places from itself, Mars and Saturn; in the 6th, 7th and 12th places from Venus; in the 5th, 6th, 9th and 11th places from Jupiter; in the 3rd, 6th, 10th and 11th places from the Moon; in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th places from Mercury; and lastly in the 3rd, 4th, 6th, 10th, 11th and 12th places from the Lagna.

गुणाकरः—

स्वारार्किभ्यो दिनेशः स्वसुखमृतितपः खास्तलाभाद्ययातः
शुक्रादस्तारिरिःफेष्वरितनयतपोलाभवर्ती सुरेज्यात् ।
चन्द्रात्लाभारिकर्मत्रिषु शशितनयात् सान्त्यधर्मात्मजेषु
प्रोक्तो लग्नाद्व्ययाम्बूपचयगृहगतः सुप्रशस्तोष्टवर्गात् ॥

लग्नात् षट्त्रिदशायगः सधनधीधर्मेषुचाराच्छशी
स्वात्सास्तादिषु साष्टसप्तसु रवेः षट्त्र्यायधीस्थो यमात् ।
धीत्र्यायाष्टमकण्टकेषु शशिजाज्जीवाद्व्ययायाष्टगः
केन्द्रस्थश्च सितात्तु धर्मसुखधीत्र्यायास्पदानङ्गगः ॥ २ ॥

Sloka 2.—The Moon is auspicious in the 3rd, 6th, 10 and 11th places from the Lagna; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 5th, 7th, 10th and 11th placcs from itself; in the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun; in the 3rd, 5th, 6th and 11th places from Saturn;

in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury; in the 1st, 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter; and lastly in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places form Venus.

गुणाकर:—

इन्दुर्लग्नात् षष्ठायत्रिदशसु कुसुतात् सस्वधर्मात्मजेषु
स्वात् सास्ताद्येषु सूर्यात् समदनमृतिषु त्र्यायधीषट्सु मन्दात् ।
ज्ञात् केन्द्रायात्मजाष्टत्रिषु विबुधगुरोः केन्द्ररन्ध्रान्त्यलाभे
शुक्राद्धीधर्मबन्धुस्मरसहजनभोलाभगश्च प्रशस्तः ॥

वक्रस्तूपचयेष्विनात्मतनयेष्वाद्यादिकेषूदया-
च्चन्द्राद्दिव्त्रिफलेषु केन्द्रनिधनप्राप्तयर्थगः स्वाच्छुभः ।
धर्मायाष्टमकेन्द्रगोऽर्कतनयाज्ज्ञात् षट्त्रिधीलाभगः
शुक्रात् षट्व्ययलाभमृत्युषु गुरोः कर्मान्त्यलाभारिषु ॥ ३ ॥

Sloka 3.—Mars is auspicious is the 3rd, 5th, 6th, 10th and 11th places from the Sun; in the 1st, 3rd, 6th, 10th and 11th places from the Lagna; in the 3rd, 6th and 11th places from the Moon; in the 1st 2nd, 4th, 7th, 8th, 10th and 11th places from itself; in the 1st, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn; in the 3rd, 5th, 6th and 11th places from Mercury; in the 6th, 8th, 11th and 12th places from Venus; and lastly in the 6th, 10th, 11th and 12th places from Jupiter. The 10th place from the Moon is effectless, *i.e*, neither benefic nor malefic.

गुणाकर:—

केन्द्रायस्वाष्टग: स्वादुपचयतनयेष्वर्कत: षट्त्रिलाभे
प्रालेयांशोः प्रशस्तः प्रथमसहजषड्लाभमध्येषु लग्नात् ।

ज्ञात् षट्त्र्यायात्मजेषु व्ययरिपुदशमायेषु जीवाच्च शुक्रात्
षट्लाभान्त्यष्टमेषु क्षितिज इनसुतात् केन्द्ररन्ध्रायधर्मे ॥

ज्ञाद्यायाष्टतपःसुखेषु भृगुजात् सत्र्यात्मजेष्विन्दुजः
साज्ञास्तेषु यमारयोर्व्ययरिपुप्राप्त्यष्टगो वाक्पतेः ।
धर्मायारिसुतव्ययेषु सवितुः स्वात् साद्यकर्मत्रिगः
षट्स्वायाष्टसुखास्पदेषु हिमगोः साद्येषु लग्नाच्छुभः ॥ ४ ॥

Sloka 4.—Mercury is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from Venus; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Mars and Saturn; in the 6th, 8th, 11th and 12th places from Jupiter; in the 5th, 6th, 9th, 11th and 12th places from the Sun; in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th and 12th places from itself; in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon; and lastly, in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna.

गुणाकरः—

ज्ञः शुक्रात् स्वाद्यलाभाष्टमनवमसुखे सत्रिपुत्रे कुजार्क्योः
साज्ञाद्वारेऽथजीवाद्व्ययरिपुनिधनायेषु शस्तो दिनेशात् ।
धीधर्मान्त्यारिलाभेत्रितनुदशयुते स्वात् स्वषट्प्राप्तिरन्ध्र-
व्योमाम्बुष्विन्दुतोऽरिस्वसुखमृतितनुव्योमलाभेषु लग्नात् ॥

दिक्स्वाद्याष्टमदायबन्धुषु कुजात्स्वात् सत्रिकेष्वङ्गिराः
सूर्यात् सत्रिनवेषु धीस्वनवदिग्लाभारिगो भार्गवात् ।
जायायार्थनवात्मजेषु हिमगोर्मन्दात् त्रिषड्धीव्यये
दिग्धीषट्स्वसुखायपूर्वनवगो ज्ञात् सस्मरश्चोदयात् ॥ ५ ॥

Sloka 5.—Jupiter is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Mars; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from itself; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun; in the 2nd, 5th, 6th, 9th, 10th, and 11th places from Venus; in the 2nd, 5th, 7th, 9th and 11th places from the Moon; in the 3rd, 5th, 6th and 12th places from Saturn, in the 1st, 2nd, 4th, 5th. 6th, 9th, 10th and 11th places from Mercury; and lastly in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna.

गुणाकरः—

जीवो भौमात स्वकेन्द्रागममृतिषु रवेः सत्रिधर्मेष्वथ स्वात्
सभ्रातृष्विन्दुजात षट्स्वसुतसुखतनुव्योमधर्मागमेषु ।
लग्नात् सास्तेषु चन्द्रात् स्मरगुरुधनधीप्राप्तिभेष्वर्कपुत्रात्
धीषट्त्र्यन्त्येषु शुक्रात स्वसुतशुभनभोलाभविद्वेषिभेषु ॥

लग्नादासुतलाभरन्ध्रनवगः सान्त्यः शशाङ्कात् सितः
स्वात् साज्ञेषु सुखत्रिधीनवदशच्छिद्रासितः सूर्यजात् ।
रन्ध्रायव्ययगो रवेर्नवदशप्राप्तयष्टधीस्थो गुरो-
र्ज्ञाद्धीत्र्यायनवारिगस्त्रिनवषट्पुत्रायसान्त्यः कुजात् ॥ ६ ॥

Sloka. 6—Venus is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from the Lagna; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from itself; in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from Saturn; in the 8th, 11th and 12th places from the Sun; in the 5th, 8th, 9th, 10th and 11th places from Jupiter, in the 3rd, 5th, 6th,

9th and 11th places from Mercury; and lastly, in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars.

गुणाकरः—

इन्दोर्व्यस्तारिखेपुव्यरिमदननभोन्त्येपु लग्नात् प्रशस्तो
व्यास्तान्त्यारातिषु स्वाद् व्ययनिधनभवेष्वर्कतो दैत्यमन्त्री ।
धीधर्मायाष्टबन्धुत्रिदशसु रविजाद्धीतपःखाष्टलाभे
जीवात् ज्ञात् धीत्रिलाभक्षतनवसु कुजाद्धीभवापोक्लिमेपु ॥

मन्दः स्वात् त्रिसुतायशत्रुषु शुभः साज्ञान्त्यगो भूमिजात् ।
केन्द्रायाष्टधनेष्विनादुपचयेष्वाद्ये सुखे चोदयात् ।
धर्मायारिदशान्त्यमृत्युषु बुधात् चन्द्रात् त्रिषड्लाभगः
षष्ठायान्त्यगतः सितात् सुरगुरोः प्राप्त्यन्त्यधीशत्रुषु ॥ ७ ॥

Sloka 7.—Saturn is benefic in the 3rd, 5th, 6th and 11th places from itself; in the 3rd, 5th, 6th, 10th, 11th, and 12th places from Mars; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun; in the 1st, 3rd, 4th, 6th, 10th and 11th places from the Lagna: in the 6th, 8th, 9th, 10th, 11th and 12th places from Mercury; in the 3rd, 6th and 11th places from the Moon, in the 6th, 11th and 12th places from Venus; and lastly, in the 5th, 6th, 11th and 12th places from Jupiter.

गुणाकर—

स्वात् सौरिस्त्रिधायपुत्रारिषु धरणिसुतात् सव्ययाज्ञेषु सूर्यात्
केन्द्रस्वायाष्टसु ज्ञाद् व्ययमृतिखभवारातिधर्मेषु चन्द्रात् ।
षड्व्यायस्थो विलग्नादुपचयहिबुकाद्येषु षष्ठारिरि फे
शुक्राद्वाचस्पतेश्च व्ययतनयभवारातिषु स्यात्प्रशस्तः ॥

इति निगदितमिष्टं नेष्टमन्यद्विशेषा-
दधिकफलविपाकं जन्मभात्तत्र दद्युः ।
उपचयगृहमित्रस्वोच्चगैः पुष्टमिष्टं
त्वपचयगृहनीचारातिगैर्नेष्टसम्पत् ॥८॥

Sloka 8.—Thus have been described the benefic positions; the rest are to be understood as malefic. The planets produce the effect of whichever of these two preponderate in the Ashtakavarga calculations made from the Rasi they occupy at the time of birth. In their own, friendly or उपचय (Upachaya) places, the planets invariably advance the benefic effect revealed by Ashtakavarga. In their depression, inimical or अपचय (Apachaya) houses, they generally fail to sustain whatever good effect may appear from the Ashtakavarga process.

गुणाकरः—

स्थानानीष्टफलप्रदानि कथितान्यन्यानि दुष्टान्यतः
कार्यं तद्विवरं ततोऽधिकफलं दद्युः स्वराशेर्ग्रहाः ।
मित्रस्वोपचयस्थिता शुभममी पुष्यन्ति शश्वत्फलं
निम्नर्क्षापचयद्विषद्गृहगताः प्रायः फलं नो शुभम् ॥

Also सारावली—

इत्युक्तं शुभमन्यदेवमशुभं चारक्रमेण ग्रहाः
शस्ताशस्तविशेषितं विदधति प्रोत्कृष्टमेतत्फलम् ।
स्वर्क्षस्योच्चसुहृद्गृहेषु सुतरां शस्तं त्वनिष्टं समं
स्वोच्चस्वामिगता दशापतिबलाद्भन्त्यष्टवर्गोद्भवम् ॥

NOTES.

The several places detailed in Sloka 1-7 above are to be reckoned with respect to the Rasi (and not the bhava) occupied by each of the 7 planets and the Lagna at the time of birth.

These places should be understood as benefic and the rest malefic. As each Rasi happens to be counted 8 times (once for each of the 7 planets and the Lagna) for ascertaining the benefic as well as the malefic places, the maximum number of countings cannot in any case exceed 8. If after computation of a planet's अष्टकवर्ग (Ashtakavarga) it is found that a particular Rasi has more countings on the benefic side than on the malefic, it means that the net result is beneficial to the native.

If we should denote a benefic place by a dot ( ) and a malefic one by a vertical stroke (।), we can at a glance understand the difference between these two kinds of countings in any अष्टकवर्ग (Ashtakavarga). The effect of a planet's arrival in any bhava (भाव) in its progress through the orbit (गोचर Gochara), is benefic, mixed or malefic according as the number of benefic dots in the Rasi representing the bhava (भाव) in the Bhinnashtakavarga) (भिन्नाष्टकवर्ग) of the planet is greater than, equal to or less than 4. Dots short of the prescribed minimum indicate untoward effect produced by a planet belying any favourable position it may occupy ; while dots in excess of the prescribed minimum betoken good, not with standing the unfavourable position of the planet concerned. For example, if all the 8 happen to be benefic it means that the result is fully beneficial. If only 7 of them are benefic and 1 malefic, the result is $\frac{7-1}{8}$ or $\frac{3}{4}$ths. beneficial. If in any rasi the number of benefic dots be 6 and that of malefic strokes be 2, the result is $\frac{6-2}{8}$ or $\frac{1}{2}$ beneficial. If the number of benefic dots be 5, we should say that the effect will be $\frac{5-3}{8}$ or $\frac{1}{4}$th beneficial. If it should be 4, the result is $\frac{4-4}{8}$ or 0 ; that is neither good nor evil, but neutral and so on

बादरायण—

एकेन यः शुभः स्यात्षड्भिः स्थानैः स पापदो भवति ।
यस्तु चतुर्भिर्नेष्टः सर्वफले कल्पनाप्येवम् ॥

Take for example the horoscope mentioned in Chapter VII, Sloka 6.

Lagna 30° Venus 27°	Sun 10°	Me. 1° Moon 5°	
	Rasi Kundali		Jup. 5°
Mars 23°			
		Saturn 20°	

· · · IIIII	· · · IIIII	· · · IIIII	· · · IIIII
· · · IIII	Ashtakavarga of Mars Benefic dots–39 Malefic Strokes—56		· · · · IIII
· · · · · III			· · · · · III
· · IIIIII	· IIIIIII	· · · · · · I I I	· · IIIIII

In the sign मेष (Mesha), there are 3 benefic dots and 5 malefic strokes. The 3 benefic dots neutralise with 3 of the malefic strokes. The net result is 2 malefic strokes which means that Mars when passing through this sign will be productiv of $\frac{2}{8}$ or $\frac{1}{4}$th evil. Similarly for the other sign. There is one peculiarity to be noticed in the अष्टकवर्ग (Ashtakavarga) of Mars. In sign Kumbha (कुम्भ) in the example there are 3 dots and only 4 strokes instead of 5. This is because the 10th place from the Moon has been declared to be ineffective, that is, neither benefic nor malefic—चन्द्राद्दिग्विफलेषु Chandraddigviphaleshu — for the अष्टकवर्ग (Ashtakavarga) of Mars. That place has therefore not been taken for the calculation. The net evil arising there is thus only $\frac{4-3}{8}$ or $\frac{1}{8}$th.

In the case of a planet with more benefic dots, the benefic influence will be all the greater and more marked if the planet concerned should also be posited in an उपचय (Upachaya) house (with respect to the Lagna or the Moon, or occupy a friend's house, or his own sign or his exaltation Rasi.

लग्नादुपचयसंस्थश्चन्द्राद्वा स्वगृहमूलतुङ्गस्थः ।
मित्रक्षेत्रगतो वा फलमतिशयितः शुभं दद्यात्

If on the other hand the planet though getting more benefic dots should happen to be in an अपचय (Apachaya) house (reckoned either from the Lagna or the Moon), or in his depression sign or inimical sign, the good effect will be considerably reduced If in the above case there be more malefic strokes instead of benefic dots, it will worsen the bad effect.

अपचयराशौ नीचे शत्रुक्षेत्रे च जन्मकाले स्यात् ।
यस्तु स दद्यात्पापं फलमतिशयितो यथाकालम् ॥

N.B.—The उपचय (Upachaya) or अपचय (Apachaya) places have to be reckoned with respect to the Lagna or the Moon at the time of birth and not by the position of the planets at the time of गोचर (Gochara).

Cf यवनेश्वर—

यस्य स्वनीचारिगृहांशगोऽन्यैर्जितः रिपुदृष्टोऽस्ततनुर्विवर्णः ।
सूतौ विभूर्जन्मपतौ बलस्थे स जन्मगो वन्ध्यफलो निरुक्तः ॥
इष्टः सुहृत्स्वोच्चसुहृद्दृष्टो मित्रर्क्षजन्मोपचये बलीयान् ।
यो जातकेऽभूत्स तु जन्मसंस्थो दद्याच्छुभं न त्वशुभोऽप्यनिष्टम् ॥

Also सत्य—

जन्मन्युपचयभवने ह्यंको ग्रहो ह्युपचयेषु पुष्टफलः ।
अपचयभवनोपेताः पीडास्थाने ह्यपचयाश्च ॥

These authors have in their turn specifically stated, by the words जन्मकाले (Janmakale), सूतौ (Sutau), जन्मनि (Janmani), that good and bad places have to be determined with respect to the positions of planets at birth-time only. But at the time of producing the effects, all planets excepting the Moon will cause their full good or bad effect to come to pass provided they are strong and not otherwise. In the case of the Moon, even if she is benefic (i.e., placed In places such as उपचय, etc,, and the Rasi containing the Moon happening to be associated with benefic dots) if she does not possess strength, she produces only evil effects; for देवकीर्ति says—

पुष्टमपुष्टं स्वफलं दद्यात्सबलो बलेन हीनस्तु ।
ग्रह इव सर्वश्चन्द्रः कष्टफलो बलविहीनश्च ॥

Varahamihira too has said in his work यात्रा (Yatra) about the inability (to produce effects) on the part of planets devoid of strength owing to their being in depression, defeat in planetary war, or combustion, etc.

नीचस्था ग्रहविजिता रव्यभिभूता विरश्मयो ह्रस्वाः ।
भुजगा इव मन्त्रहता भवन्ति कार्याक्षमा लग्ने ॥

Thus it will be seen that whatever effects—good or bad—have been ascribed owing to the planet being placed in a sign of exaltation, Swakshetra, Upachaya, etc, it always refers to the position of the planet at the time of birth; and whatever effects, good or bad, that have been ascribed to the planet itself generally without reference in any way to the particular place of occupation should be construed as indicating the result of the planet's transit to the concerned place.

It may be mentioned here that in several Panchangams the benefic गोचर (Gochara) phalas of planets are mentioned; i.e., if particular planets in their orbit in the zodiac pass through particular places from the Moon, they become auspicious and so on. It will be seen that these are simply the benefic positions of that particular planet with respect to the Moon in that planet's Ashtakavarga and do not completely represent the entire benefic results of that planet.

The Ashtakavarga is used in connection with transits. For example, Saturn transiting the 3rd, 6th and 11th places from the Moon is good provided the benefic dots in those places are above 4. Suppose he is transiting the 3rd house from the Moon in a nativity where the benefic dots are below 4. He will not be very good. His coming in the 3rd house is no doubt good; but much cannot be expected of him because of the small number of benefic dots. The position in the 3rd house though good, the small number of benefic dots therein disqualifies him to do good.

Bhattotpala adds:

Varahamihira has before stated (Chapter VIII, Sloka 23 supra) that when two similar effects but contrary in nature are produced by one and the same planet (owing to its ownership of two houses, or ownership of one house and occupation of another house), the result will be nil when the two effects referred to are equal in degree and that it will partake of the nature of the preponderating effect in case they are not of equal degree.

एकग्रहस्य सदृशे फलयोर्विरोधे नाशं वदेदधिकं परिपच्यते तत् ॥

A question may now be asked what the author's object was by making a similar declaration again through the words "इति निगदितमिष्टं नेष्टमन्यद्विशेषादधिकफलविपाकं जन्मभात्तत्र दद्युः." The answer is—"No, it is no repetition at all. What was stated before without the aid of Ashtakavarga Table relates to the cancellation of two similar effects but of a contrary character. For example, a planet in one capacity may be a giver of wealth; the same planet in another capacity may cause loss of wealth. In such a case, both the effects are similar in character and become neutralised with the consequence that the native neither acquires wealth nor incurs any losses But if the planet's capacity to give wealth be in any way stronger for more reasons than one, the same will of course predominate over the opposite current (of the other effect) and the result will be an influx of some money. In the present verse it has been stated that there is cancellation in the case of good and bad effects even if they are not similar in nature. This view is further supported by Badarayana (बादरायण) and Yavana (यवन) as they have admitted this principle while speaking about Ashtakavargas and their several effects. Thus, for example, a certain planet may be the giver of gold on account of a certain reason. The same planet may on account of some other reason cause loss in silver. Though the effects in these two cases are not similar (because both are not in respect to gold, nor to silver), merely on account of the effects being opposite in nature (one giving and the other taking away), the result is neither benefic nor malefic. After

such considerations of each Rasi on account of its 8 countings, if it is found that benefic points outnumber the malefic, the effect of the planet on that Rasi should be declared as benefic to the extent of the excess benefic dots as already stated.

Now the following question may be asked : Well, if Ashtakavarga then is so important for ascertaining the nature of the effects, what was the necessity for Varahamihira treating separately in his Brihat Samhita the गोचारफल (Gocharaphala) of planets with respect to the Moon's place at birth? The answer is, the intention of Varahamihira is that such of the effects which have not been stated in connection with the Ashtakavarga should be stated in the गोचर (Gochara). Further, as गोचर (Gochara) is wide-known to all, and as it has been treated of by many authors in their works, it has to be inferred that Varahamihira too has adopted the same course followed by his predecessors. For he has said in his work यात्रा

यस्य गोचरफलप्रमाणता तस्य वेधफलमिष्यते न वा ।
प्रायशो न बहुसंमतं त्विदं स्थूलमार्गफलदो हि गोचरः ॥

Yavaneswara too, after describing the effects separately, has accepted this Ashtakavarga system alone as of primary importance ; for he has said

फलाष्टवर्गे शुभपापलक्ष्ये समानकल्पावफलौ प्रदिष्टौ ।
ज्यायांस्तु यस्तस्य फलं विधार्यं यात्राविधाने च समुद्भवे च ॥

Badarayana also has said

कष्टश्रेष्ठे तुल्यसंख्ये फले चेत् स्यातां नाशः फलयोस्तत्र वाच्यः ।
वाच्या पक्तियांऽतिरिक्तस्तयोः स्यात् स्थाने स्थाने कल्पनेयं प्रदिष्टा ॥

and has thus accepted only the Ashtakavarga method.

THE ASHTAKAVARGA PLATE

The process of finding the benefic dots in the Ashtakavargas of the several planets in accordance with the method given in this Chapter involves heavy labor and considerable time especially when it has to be done for several horoscopes. Some

methods of simplifying this work have been suggested in the past, but a new contrivance has now been devised which has several merits. It not only does away with the patient labor involved in the dull and routine process, but also shows the results in such a way that one can see at a glance how the benefic dots in any particular house have been contributed. The सर्वाष्टकवर्ग (Sarvashtakavarga) figures can also be very easily read from the plates at a glance. The practical uses to which the results can be put are, as is known to astrologers, several. The more important of these uses have been explained in Jatakaparijata, (जातकपारिजात) Chapter X.

The construction of the Ashtakavarga plate and the method of reading the results from the same will now be explained.

The contrivance consists of nine circular plates (discs of zinc, copper or brass), of successively larger radii placed one over the other in the order of their size, the largest being placed at the bottom and the smallest at the top, A radius of one inch for the smallest and three inches for the largest, the difference between the radii of successive plates being ¼th of an inch will be found suitable. The bottom-most plate has an axle with screw arrangement fixed to its centre about which the other plate revolve. By tightening the screw at the top, the plates can be fixed up in any desired position. Each plate covers the central portion of the next bigger plate, exposing to view only a circular strip or rim. The top plate is of course fully exposed.

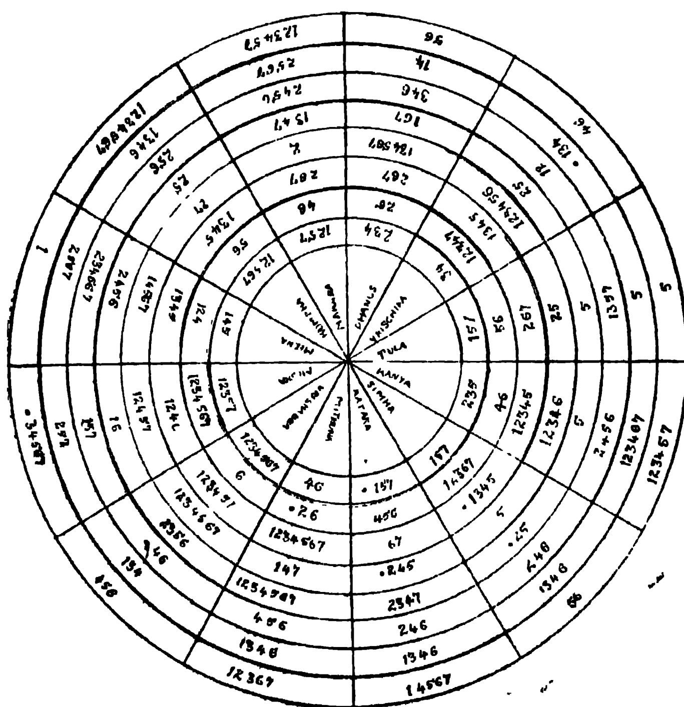
The top plate and the narrow strips of other plates are each divided into 12 equal parts. The dividing lines are so drawn that they form a straight line when the plates are adjusted for any horoscope. The twelve divisions of the top plate are assigned to the twelve signs of the zodiac. In the visible rim of the next bigger plate are arranged the figures indicating the benefic dots counted from the Sun in the several Ashtakavargas. The next plate contains figures of benefic dots counted from the Moon; and the next one, from Mars; and so on in the order of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the

Lagna. One of the divisions of each of these plates contains a dot denoting the position of the planet to which the plate relates. Thus the dot in the largest plate indicates the position of the Lagna.

To adjust the plates for any horoscope, keep the bottom-most plate in the position and rotate the next plate (relating to Saturn) until the division containing the dot is as many divisions removed from the dot in the Lagna plate as Saturn is removed from the Lagna in the horoscope under consideration. For example, if Saturn occupies the 8th house from the Lagna, move the plate relating to Saturn till its dot comes to the 8th division from the Lagna plate. Then hold the two plates in position firmly and proceed similarly with the third plate. Then hold the three plates in position and proceed with the fourth and so on. When the Sun's plate also has been thus fixed, rotate the topmost plate until the name of the particular Rasi representing the Lagna in the horoscope under consideration is brought directly above the division containing the dot in the Lagna plate. It will now be found that the divisions containing the dots in the several plates are directly below the signs of the zodic respectively occupied by the planets at birth, so that the positions of the planets in the radix of the native can now be read out from the plate. Fix up the plates by tightening the screw at the top. They are now ready for reading the result. The '1's indicate benefic dots relating to the Sun's Ashtakavarga; the '2's indicate those relating to the Moon's and so on. The number of '1's in the several plates in the 'Mesha' division represents the benefic dots in the Ashtakavarga of the Sun in that division; the number of '1's in the several plates opposite to 'Vrishabha' representing the benefic dots In the Sun's Ashtakavarga in Vrishabha and so on. Similarly, the number of '2's in the divisions of the plates oppsite to 'Mesha' represents the benefic dots in the Ashtakavarga of the Moon in 'Mesha'; the number of '2's in the parts of the plates opposite to 'Vrishabha', the benefic dots in the Ashtakavarga of the Moon in 'Vrishabha'; and so on. The number of '3's will similarly yield the results

for Mars, '4's for Mercury, '5's for Jupiter, '6's for Venus, and '7's for Saturn. The following figure shows the plate properly arranged for the positions of the planets in the sample horoscope given below :—

	Lagna	Venus	Moon
			Sun Merc.
			Jup Mars
	Saturn		



It will be seen that the dotted division of the plate relating to the Sun has been brought rgainst Kataka as the Sun occupies Kataka in the Kundali (कुण्डली); the dotted part of the plate relating to the Moon has been arranged against Mithuna as the Moon occupies Mithuna; the dotted part of the plate relating to Mars has been brought against Simha as he occupies Simha; and so on. It will further be observed that there are six '1's in the division against Mesha, four in the divisions against Vrishabha, and so on. Similarly, there are five '2's against Mesha, four '2's against Vrishabha, and so on. These represent benefic dots in the Ashtakavargas of the Sun, the Moon, etc., in the several houses. The number of figures (irrespective of what planet they relate to) in the several divisions against a particular house indicates the Samudaya Ashtakavarga (समुदायाष्टकवर्ग) in that house. For example, it will be found that there are 34 figures in the divisions against Mesha. 34 is therefore the number of benefic dots in Mesha in the Samudaya Ashtakavarga. Similarly for other houses.

CHAPTER X

कर्माजीवाध्यायः

अर्थाप्तिः पितृपितृपत्निशत्रुमित्र-
भ्रातृस्त्रीभृतकजनाद्दिवाकराद्यैः ।
होरेन्द्वोर्दशमगतैर्विकल्पनीया
मेन्द्वर्कास्पदपतिगांशनाथवृत्त्या ॥ १ ॥

Sloka 1.—There is acquisition of wealth, *firstly*, from the father, mother, a foe, a friend, a brother, a wife or an inferior, according as the Sun or any of the other planets taken in order, occupies the 10th place reckoned from the Lagna or the Moon; *secondly*, by means of the profession prescribed for the ruler of the 10th house or of the ruler of the Navamsa occupied by the planet owning the 10th place from the Lagna, from the Moon or from the Sun.

NOTES

Find the planet or planets occupying the 10th place reckoned from the Lagna as well as from the Moon. Ascertain which of them is strongest. If the Sun be such a planet, the native gets parental inheritance (from the father); if it be the Moon he inherits property from the mother; if Mars, he gets money from enemies; if Mercury, from friends; if Jupiter, from brothers; if Venus, from wife; and if the planet be Saturn, he gets wealth from inferiors, such as servants, etc.

Planets in midheaven of aspiring to Midheaven दशमाभिलाषिणः (Dasamabhilashinaha) are to be treated accordingly.

Secondly, find aut the rulers of the 10th house counted from the Lagna, the Sun and the Moon. Take the strongest of them,

Find out in what Navamsa he is. The ruler of that Navamsa will influence the profession.

Let us take the example given in the notes to Chapter VIII Sloka 1.

There is the Moon posited in the 10th place reckoned from the Lagna as well as from the Sun, and there are no planets in the 10th house from the Moon. The Moon is therefore the only planet that influences his income.

According to the other view, the lords of the 10th place reckoned from the Lagna, the Sun and the Moon are Saturn, Saturn and Venus respectively. Saturn and Venus are in Dhanurnavamsa and Simha Navamsa respectively. The lords of these are Jupiter and the Sun; and the stronger of them is the Sun. The Sun is therefore the planet thet influences the profession.

गुणाकरः—

अर्थप्राप्तिर्जनकजननीद्विट्सुहृद्भ्रातृयोषिद्-
भृत्यादर्कप्रभृतिखचरैः कल्पनीयाः क्रमेण ॥
लग्नादिन्दोर्दशमगृहगैः स्वस्वपाके गृहज्ञैः
लग्नेन्द्वर्कास्पदपरिवृढस्थांशनाथस्य वृत्त्या ॥

Also सारावली—

होरेन्द्वोर्बलयोगाद्यो दशमस्तत्स्वभावजं कर्म ।
तस्याधिपपरिवृद्ध्यावृद्धिर्ज्ञयाऽन्यथा हानिः ॥
दिवसकराद्यैः खस्थैः शशिहोराभ्यां भवन्त्याढ्याः ।
पितृमातृशत्रुहितजनसहजस्त्रीभृत्यवर्गेभ्यः ।

According to Bhattotpala, it is not correct to predict the profession by considering the strongest alone of the planets (1) posited in the 10th house reckoned from the Lagna and the Moon, or (2) owning the 10th house counted from the Lagna, the Sun and the Moon. Every one of these should be considered for determining the source of income of the native. He quotes in support of his view the following slokas of गार्गि

उदयाच्छशिनो वाऽपि ये ग्रहा दशमस्थिताः ।
ते सर्वेऽर्थप्रदा ज्ञेयाः स्वदशासु यथोदिताः ॥

लग्नार्केन्दुदशमनाथेभ्यो दशमाधिपतिर्ग्रहः ।
यस्मिन्नवांशे तत्कालं वर्तते तस्य यः पतिः ॥
तद्वृत्त्या प्रवदेद्वित्तं जातस्य बहवो यदा ।
भवन्ति वित्तदास्तेऽपि स्वदशासु विनिश्चितम् ॥

If this view be accepted, the income for the native in question will have to be determined with reference to the planets Jupiter (the lord of the Navamsa Rasi occupied by Saturn) and the Sun (the lord of the Navamsa occupied by Venus), i.e., from the sources mentiond in Sloka 2 and 3 infra.

अर्कांशे तृणकनकोर्णभेषजाद्यै-
श्चन्द्रांशे कृषिजलजाङ्गनाश्रयाच्च ।
धात्वग्निप्रहरणसाहसैः कुजांशे
सौम्यांशे लिपिगणितादिकाव्यशिल्पैः ॥ २ ॥

Sloka 2.—If the Sun be the lord of the Navamsa occupied by the lord of the 10th bhava reckoned from the Lagna, the Moon or the Sun (whichever is s rong), the person concerned will earn a living by dealing in in grass, gold, wool, medicine and the like. If the Navamsa under reference be that of the Moon, the person gains a living by agriculture, by dealing in things derived from water (such as conchs, pearls, fish etc ,) or through the medium of women If the Navamsa in question belong to Mars, the person gains a livelihood by metallurgy, by violent acts like branding, fighting, etc. If the Navamsa belong to Mercury, the person concerned will try to earn his livelihood as a writer, by the use of his mathematical knowledge, by poetry or by pursuing the arts.

NOTES.

The occupations coming under the Sun are : some honorable employment either under the State or under some public body of men, kings, princes, emperors, dukes, earls, barons, etc., all titled appointments under the crown, jewellers, goldsmiths, gilders, owners of woollen mills or workers there, minters or men employed in mints, and the like.

The employments signified by the Moon generally include sailors, mariners, navigators, fishermen, watermen, midwives, nurses, etc.

The profession indicated by Mars are all kinds of military men, such as soldiers, generals, colonels, captain, doctors, physicians, apothecaries, chemists, butchers, barbers, executioners, engine drivers and the like– generally all the workers in iron, steel or fire.

Mercury's employments denote literary authors, translators, writers, accountants, astrologers, school masters, mathematicians, poets, lawyers, book-sellers, printers, postmen, etc.

जीवांशे द्विजविबुधाकरादिधर्मैः
काव्यांशे मणिरजतादिगोमहिष्यैः ।
सौरांशे श्रमवधभारनीचशिल्पैः
कर्मेशाध्युषितनवांशकर्मसिद्धिः ॥ ॥ ३ ॥

Sloka 3.—If the Navamsa belong to Jupiter, the person concerned will earn money through Brahmins, deities, learned men, mines and the like or by religious acts. If the owner of the Navsmsa in question be Venus, the living will be derived by dealing in rubies, silver and the like and by rearing cows and buffaloes. If Saturn be the owner of the Navamsa occupied by the lord of the 10th place, the person concerned will live by doing wearisome acts by the

carrying out of punishments, etc., inflicted on criminals, by the bearing of burden, or by engaging in some vile pursuit. The person succeeds in the avocation prescribed for the planet owning the Navamsa occupied by the lord of the 10th bhava

गुणाकरः—

स्वर्णोर्णातृणभेषजादिभिरिनः कृष्यम्बुजा आश्रये
इन्दुर्वा त्वमलास्त्रसाहसयुतैर्भौमांशके वृत्तिकृन् ।
सौम्यः काव्यकलादिभिर्द्विजमरुद्धर्माकराद्यैर्गुरुः
शुक्रो गोमहिषीद्विरूपमणिभिर्नीचप्रकारैः शनिः ॥
कर्माधीशो ग्रहो यस्य वर्ततेऽत्र नवांशके ।
कर्मणां तत्समानानां संसिद्धिं निर्दिशेद्बुधः ॥

NOTES.

The occupations denoted by Jupiter include judges, priests, learned men, senators, preachers, clergymen, bishops, ministers, and bankers. Venus's professions indicate dealers in gold, ruby, elephants or horses, cows, jaggery ; hotel-keepers, confectioners, shepherds. musicians, painters, linen drapers, jewellers, players, embroideres, lapidaries, scent-dealers, maid-servants, etc.

Saturn's employments include shoe-makers, scavengers, grave-diggers, undertakers and all persons engaged in similar vile pursuits ; they also include gardeners, miners, brick-layers, etc.

मित्रारिस्वगृहगतैर्ग्रहैस्ततोऽर्थाः-
स्तुङ्गस्थे बलिनि च भास्करे स्ववीर्यात् ।
आयस्थैरुदयधनाश्रितैश्च सौम्यैः
संचिन्त्यं बलसहितैरनेकधा स्वम् ॥ ४ ॥

Sloka 4.—The source of wealth ought to be divined by the planets occuping friendly, inimical or their own houses. When the Sun is in exaltation and at the same

time strong (or it may mean in the 10th house), the person concerned earns money by his own exertion (and does not inherit much of paternal property). If benefics in strength occupy the 11th, the 1st and the 2nd houses, the native acquires wealth in many ways.

NOTES

पुत्रस्थैः is another reading for आयस्थैः (Ayastthaihi).

To determine the ways by which a person will earn money, the planets which are in the 1st, 2nd and the 5th (opposite to the 11th) houses, in a friend's house, in an enemy's house or in his own house, indicate the source. If the planets be bad, there will be maximum labor and minimum income; if they be good, there will be minimum labor and maximum income. If the Sun is exalted in the above position and at the same time strong (in good houses, etc.,) then the person concerned will earn money by his own exertion. [Note that the Sun in exaltation causes maximum labor and maximum income; the same when the other malefics are posited in the 10th house.] If more than one planet be strong, then the native will have more than one source of income.

गुणाकरः—

मित्रस्वशत्रुगृहगैस्तु ततस्ततोऽर्थः
स्याद्बन्धुगे बलयुते स्वभुजार्जितोऽर्के ।
वीर्योत्कटैस्तनुधनायगतैः शुभाख्यै-
र्नानाविधो भवति हन्त तदाऽर्थलाभः ॥

Also सारावली—

होरागतैर्धनगतैरायगृहस्थैश्च चिन्तयेदर्थम् ।
बलसंयुतैर्ग्रहेन्द्रैरनेकधा दृष्टमाचार्यैः ॥

The profession or occupation of a native is generally judged from the planet or planets occupying the 10th house and, if there should be none there, from those in the 1st and also from those

aspecting the Sun and the Moon. Further, the planet which is posited very near the Sun or the 10th bhava whether before or after in the radix of a native and its condition—whether strong or weak—due to its position and aspect exert much influence in this respect.

CHAPTER XI

राजयोगाध्यायः

This Chapter deals with yogas leading to king-ship. In twenty slokas the author exhausts in his characteristic way the whole range of Rajayoga, enumerates the various views upon the subject, critically examines them, and postulates his own view in preference to the views of others.

In the first thirteen slokas, he merely sets forth the views of Yavana and others. In the first sloka, he records the theory of Yavana and the objection raised by Jivasarman when three malefics are in exaltation in a nativity. In the next sloka he describes how according to their view 32 kinds of Rajayogas arise when one or more planets occupy their exaltation, one of them being in the Lagna and the Moon in Kataka. In the third sloka he mentions a further set of 44 Rajayogas arising out of the aspect of four or more planets on the Lagna or the Moon in Vargottamamsa. In the next eight slokas he mentions some particular yogas leading to kingship as understood by Yavana and others In the latter part of this Chapter, he criticises the views of Yavana and his school and points out that four planets in exaltation do not necessarily lead to kingship. According to his view, planets whether posited in exaltation or Swakshetra houses will lead to kingship only when they are trine to one another and not otherwise; and if

they do not satisfy this condition, the yogas will only result in conceding longevity even without wealth. He then gives some of his own Rajayogas.

प्राहुर्यवनाः स्वतुङ्गगैः क्रूरैः क्रूरमतिर्महीपतिः ।
क्रूरैस्तु न जीवशर्मणः पक्षे क्षित्यधिपः प्रजायते ॥ १ ॥

Sloka 1.—Yavanas have said that when three malefics are in their exaltation, a king is born who will be cruelly disposed. But Jivasarman is of opinion that, with malefics as such (*i.e.*, in their exaltation), the person born never becomes a king.

NOTES.

Varahamihira without giving his opinion merely quotes the two schools of Yavana and Jivasarman—Yavanas saying that malefics in their exaltation make a cruel king and Jivasarman maintaining the contrary, viz., that under such circumstances, no king is ushered into the world.

सारावली

अशुभगगनवासैः स्वोच्चगैः क्रूरचेष्टं
कथयति यवनेन्द्रो भूपतिं विक्रमोत्थम् ।
न तु भवति नरेन्द्रो जीवशर्मोक्तपक्षे
भवति नृपतियोगैः सत्कृतो राष्ट्रपालः ॥

वक्रार्कजार्कगुरुभिः सकलैस्त्रिभिश्च
स्वोच्चेषु षोडशनृपाः कथितैकलग्ने ।
द्व्येकाश्रितेषु च तथैकतमे विलग्ने
स्वक्षेत्रगे शशिनि षोडशभूमिपाः स्युः ॥ २ ॥

Sloka 2.—If all the four planets, *viz.*, Mars, Saturn, the Sun and Jupiter be in their exaltation, one of them being associated with the Lagna; or, if three of the aforesaid planets be in their exaltation and one of them happens to be in the Lagna, 16 cases of Raja-yogas arise. If the Moon be in his own house (Kataka) and if two of the afore-mentioned planets be in their exaltation, one of them being in the Lagna at the same time; or, if one at least of the four planets be in its exaltation sign identical with the Lagna, a second set of 16 Rajayogas is caused

NOTES.

Of the four planets, viz., Mars, Saturn, the Sun and Jupiter in their exaltation, any one of them may be associated with the Lagna There are thus 4 cases. Any three of the above in exaltation may be in 4 ways ($^4C_3=4$). and each of these can have 3 varieties as any one of the exalted planets may be associated with the Lagna. There are thus 12 cases. The total therefore is 16.

Two of the aforesaid planets may be in their exaltation in 6 ways ($^4C_2=6$) and each of these has 2 varieties as either of the planet may be associated with the Lagna. There are therefore 12 cases. Any one of the 4 planets in exaltation being with the Lagna will give 4 cases. The total thus is 16.

It should here be noted that these are not however accepted as Rajayogas by Varahamihira.

गुणाकर:—

स्वोच्चस्थै रविजीववक्रशनिभिः सर्वैस्त्रिभिर्वा क्रमात्
तेषामन्यतमोदये क्षितिभुजां योगाः स्मृताः षोडश ।
अन्येऽप्युच्चगयोर्द्वयोः कुलिशगे चन्द्रे तदेकोदये
भूपाः षोडष तुङ्गगे तनुगतेनैकेन तन्मध्यतः ॥

Also सारावली—

स्वोच्चस्थैरविभौमसौरगुरुभिः सर्वैस्त्रिभिश्चैकगै-
लग्ने षोडशवृद्धतापसगणैः सन्दर्शिताः पार्थिवाः ।
द्वाभ्यां चैकतमोदये स्वभवने चन्द्रे पुनः षोडशः
सर्वो नीचकुलोद्भवोऽपि वसुधां पात्येव वाटोमित्र ॥

वर्गोत्तमगते लग्ने चन्द्रे वा चन्द्रवर्जितैः ।
चतुराद्यैर्ग्रहैर्दृष्टे नृपा द्वाविंशतिः स्मृताः ॥ ३ ॥

Sloka 3.—When the Lagna or the Moon occupying a Vargottamamsa is aspected by four or more planets other than the Moon, twenty-two cases of Rajayogas arise.

NOTES.

Besides the Moon, there are six planets. The number of cases in which 4 out of these can be selected for aspecting the Lagna is ${}^6c_4$ or 15. The number of cases in which 5 planets may aspect the Lagna is ${}^6c_5=6$. All the 6 planets may also aspect the Lagna. Therefore the total number of cases is 15+6+1 or 22 for each of the Lagna and the Moon or 44 in all.

A particular case in which four planets situated in Kendras aspecting a Vargottama Lagna are said to usher a king into the world is described in Jatakaparijata, viz.

वर्गोत्तमांशपगते विलग्ने चन्द्रेऽथवा चन्द्रविमुक्तखेटैः ।
सुखास्तदानङ्गगृहोपयातैर्विलोकिते मानवनायकः स्यात् ॥

	Mars		
			Lagna 3°
Jup. Sun			
		Saturn	

चन्द्रवर्जितैः i.e., "by planets other than the Moon" has reference only so far as Lagna yogas are concerned, for the Moon cannot aspect itself. But a quesition may be asked "Will the aspect of the Moon on the Lagna nullify the yoga if it is otherwise complete?" The answer is in the negative. In this case, the Moon's aspect does not count, being productive of neither good nor evil and the Moon cannot be one of the planets making up the least number of 4 above stated.

गुणाकरः—

लग्नेऽथवा शशिनि वर्गवरिष्ठयाते
चन्द्राहितैश्च चतुरादिभिरीक्षितः स्यात् ।
द्वाविंशतिर्विजयिनी वसुधाधिपाना
मापालयत्युदधिसीमवतीं धरित्रीम् ॥

Also सारावली—

गणोत्तमे लग्ननवांशकोद्गतो निशाकरश्चापि गणोत्तमेऽथवा ।
चतुर्ग्रहैश्चन्द्रविवर्जितैस्तदा निरीक्षितः स्याद्धमोद्भवो नृपः ॥

N.B.—Varahamihira mearly makes mention of these Rajayogas as described by other authors and does not accept them.

यमे कुंभे ऽर्के ऽजे गवि शशिनि तैरेव तनुगै-
र्नृयुक्सिंहालिस्थैः शशिजगुरुवक्रैर्नृपतयः ।
यमेन्दू तुङ्गे ऽङ्गे सवितृशशिजौ षष्ठभवने
तुलाजेन्दुक्षेत्रैः ससितकुजजीवैश्च नरपौ ॥ ४ ॥

Sloka 4.—With Saturn in Kumbha, the Sun in Mesha, the Moon in Vrishabha, Mercury in Mithuna, Jupiter in Simha, and Mars in Vrischika, one of the last three (according to Bhattopala, one of the first three) Rasis being the Lagna also, three Rajayogas arise. Again, when Saturn and the Moon are in exaltation

with one of the two signs as the Lagna, the Sun and Mercury in Kanya, Venus in Tula, Mars in Mesha and Jupiter in Kataka, two cases of Rajayoga arise.

गुणाकरः—

सूर्येऽजे गवि शीतगौ शनियुते कुंभे तदैकोदये
युग्मे ज्ञे ऽलिनि भूसूते सुरगुरौ सिंहे नृपाः स्युस्त्रयः ।
तुङ्गस्थौ शशिसूर्यजावुदयगौ षष्ठे ऽर्कचन्द्रात्मजौ
कर्केऽजे क्रियगे कुजै भृगुसुते जूके भवेतां नृपौ ॥

	Sun	Moon	Merc.
Saturn	First half of the sloka		
			Jup.
	Mars		

	Mars	Moon	
	Latter half of the Sloka		Jup.
		Saturn Venus Lagna	Sun Merc.

	Mars	Moon Lagna	
	Latter half of the sloka		Jup.
		Saturn Venus	Sun Mer-

कुजे तुङ्गे ऽर्केन्द्वोर्धनुषि यमलग्ने च कुपतिः
पतिर्भूमेश्चान्यः क्षितिसुतविलग्ने सशशिनि

सचन्द्रे सौरे ऽस्ते सुरपतिगुरौ चापधरगे
स्वतुङ्गस्थे भानावुदयमुपयाते क्षितिपतिः ॥ ५ ॥

Sloka 5.—When Mars is in exaltation, the Sun and the Moon are in Dhanus, and Saturn is in Makara identical with the Lagna, a king is born. If the Moon should occupy the Lagna along with Mars in exaltation in the aforesaid yoga (*i.e.*, when the Sun occupies Dhanus), the person born becomes a king. Again, if Saturn occupies the 7th in conjunction with the Moon, Jupiter be in Dhanus, and the Sun be in Aries in exaltation identical with the Lagna, the yoga leads to the birth of a king

	I		
Mars Saturn Lagna			
Sun Moon			

	II		
Lagna Moon Mars			
Sun			

	Sun Lagna		
	III		
Jup.		Saturn Moon	

गुणाकरः—

धनुषि शशिसवित्रौ तुङ्गगे भूसुतेऽङ्गे
सरविभुवभुवः स्यात्पालकः कीर्त्तियुक्तः ।
शशियुतवक्रकोकेरलग्नेऽथ भानौ
धनुषि सबलकीर्त्तिः पालकोऽन्यः प्रजानाम् ॥
कन्दर्पगे मन्दयुते मृगाङ्के तुरङ्गगे देवगुरौ क्रियेऽर्के ।
लग्नस्थिते स्याद्धिपः प्रजानां प्रतापधूमध्वजधूमशत्रुः ॥

Also सारावली—

चापार्द्धे भगवान् सहस्रकिरणस्तत्रैव ताराधिपो
लग्ने भानुसुतो ऽतिवीर्यसहितः स्वोच्चे च भूनन्दनः ।
यद्येवं भवति क्षितेरधिपतिः सञ्चिन्त्य शौर्यं भयात्
दूरादेव नमन्ति यस्य रिपवो दग्धाः प्रतापाग्निना ॥
कार्मुके त्रिदशनायकमन्त्री भानुजो वणिजि चन्द्रसमेतः ।
मेषगस्तु तपनो यदि लग्ने भूपतिर्भवति सो ऽतुलकीर्त्तिः ॥

वृषे सेन्दौ लग्ने सवितृगुरुतीक्ष्णांशुतनयैः
सुहृज्जायाखस्थैर्भवति नियमान्मानवपतिः ।
मृगे मन्दे लग्ने सहजरिपुधर्मव्ययगतैः
शशाङ्काद्यैः ख्यातः पृथुगुणयशाः पुंगलपतिः ॥ ६ ॥

Sloka 6.—If the Moon occupies Vrishabha identical with the Lagna and if the Sun, Jupiter and Saturn be in the 4th, 7th and 10th bhavas taken in order, the person born will certainly become a king. If Saturn be in Makara identical with the Lagna and if the Moon, Mars, Mercury and Jupiter respectively occupy the 3rd, the 6th, the 9th and the 12th bhavas, the person born becomes a king famous all over the world for his good qualities.

		Lagna Moon	
Saturn	1		
			Sun
	Jup.		

Moon			Mars
	2		
Lagna Saturn			
Jup.			Mer.

गुणाकरः—

लग्नस्थिते तावुरगे मृगाङ्के सुखस्य व्योमसमाश्रितैश्च ।
पतङ्गजीवार्कसुतैः प्रजानामीशो भवेन्निर्जितवैरिवर्गः ॥
विक्रमारिगुरुरिःफगताश्चेच्चन्द्रभौमशशिसूनुसुरेज्याः ।
लग्नगे मकरवर्त्तिनि मन्दे पार्थिवो भवति पार्थसमानः ॥

Also सारावली—

शिशिरकिरणे स्वोच्चे लग्ने पयोम्बुनिधेः समे
घटधरगते भानोः पुत्रे मृगाधिपतौ रविः ।
अलिगृहगतो वाचां नाथः स्फुरत्कर राजितो
यदि नरपतिः स्फीतश्रीकस्तदा बहुवाहनः ॥
मृगे मन्दे लग्ने कुमुदवनबन्धुश्च तिमिग-
स्तथा कन्यां त्यक्त्वा बुधभवनसंस्थः कृतनयः ।
स्थितो नार्यां सौम्यो धनुषि सुरमन्त्री यदि भवेत्
तदा जातो भूपः सुरपतिसमः प्राप्तमहिमा ॥

हये सेन्दौ जीवे मृगमुखगते भूमितनये
स्वतुङ्गस्थौ लग्ने भृगुजशशिजावत्र नृपती ।
सुखस्थौ वक्रार्की गुरुशशिसिताश्चापि हिबुके
बुधे कन्यालग्ने भवति हि नृपोऽन्योऽपि गुणवान् ॥ ७

Sloka 7.—If Jupiter in conjunction with the Moon be in Dhanus, Mars occupy Makara, and Venus and Mercury be in their exaltation signs and if Meena or Kanya be the Lagna, two Rajayogas are caused. If Mercury occupy Kanya identical with the Lagna, Mars and Saturn be in the 5th, and Jupiter, the Moon and Venus be in the 4th, a king endowed with all good qualities is ushered into the world.

Venus Lagna (1)			
	1		
Mars			
Jup. Moon			

	2		
Mars			
Jup. Moon			Merc. (2)

	3		
Mars Saturn			
Jup. Moon Venus			Merc. Lagna

गुणाकरः—

मेज्ये विधौ धनुषि नक्रगते महीजे
तुङ्गस्थितौ यदि बुधोशनसौ विलग्ने ।

स्यातां तदा नरपतौ प्रणमन्नरेन्द्र-
कोटिरकोटिमणीचुम्बित पादपीठौ ॥
सारे मन्दे नगेज्येन्दुशुक्रैश्चापप्राप्तैस्तुङ्गगे ज्ञे विलग्ने ।
स्याद्भूमीशो दिग्गजां यत्प्रयाणे बिभ्रत्युच्चैर्भूभरं नम्रकुंभाः

झषे सेन्दौ लग्ने घटमृगमृगेन्द्रेषु सहितै-
र्यमारार्कैर्योऽभूत्स खलु मनुजः शास्ति वसुधाम् ।
अजे सारे मूर्तौ शशिगृहगते चामरगुरौ
सुरेज्ये वा लग्ने धरणिपतिरन्योऽपि गुणवान् ॥ ८ ॥

Sloka 8.—If the Moon be in Meena identical with the Lagna, and if Saturn, Mars and the Sun occupy respectively Kumbha, Makara and Simha, the person born will indeed rule the earth. If Mesha be the Lagna and if Mars occupy it, and Jupiter be in Cancer, a king is born. Or, if Jupiter be in Cancer identical with the Lagna and Mars be in Mesha, a king is born and he will be endowed with all good qualities.

Lagna Moon			
Saturn	1		
Mars			Sun

	Lagna Mars		
	2		Jup.

	Mars		
	3		Lagna Jup.

गुणाकरः—

नक्रे भौमे मृगपतिगते पूष्णि मन्दे च कुंभे
मीने लग्ने सशशिनि नृपो जायते निर्जितारिः ।
माहेयेऽजे तनुगृहगते वाक्पतौ तुङ्गयाते
लग्नेऽज्ये वा जितरिपुनृपौ काश्यपीशौ भवेताम् ॥

Also सारावली—

उदयति मीने शशिनि नरेन्द्रः सकलकलाढ्यः क्षितिसुत उच्चे
मृगपतिसंस्थे दशशतरश्मौ घटधरगेऽस्यादिनकरपुत्रे ॥

कर्किणि लग्ने तत्स्थे जीवे चन्द्रसितज्ञै रायप्राप्तैः ।
मेषगतेऽर्के जातं विन्द्याद्विक्रमयुक्तं पृथ्वीनाथम् ॥ ९ ॥

Sloka 9.—If Jupiter occupies Cancer identical with the Lagna, and the Moon, Venus and Mercury be in the 11th house and if the Sun be in Mesha, the person born will become the ruler of the earth and endowed with valour.

	Sun	Moon Mercury Venus	
			Lagna Jupiter

गुणाकरः—

तुङ्गगतोऽङ्गगतः सुरमन्त्री लाभगताः शशिभार्गवसौम्याः ।
मेषगतो द्युमणिर्नरभर्तुर्जन्मकरो जितवैरिबलस्य ॥

Also सारावली—

उदयति गुरुरुच्चे तप्तहेमप्रभावो
हरिततुरगनाथो व्योममध्यावगाही ।
गवि शशिबुधशुक्रा यस्य सूतौ नरस्य
स्वभुजविजितभूमिः सर्वतः पार्थिवेन्द्रः ॥

मृगमुखेऽर्कतनयस्तनुसंस्थः
क्रियकुलीरहरयोऽधिपयुक्ताः ।
मिथुनतौलिसहितौ बुधशुक्रौ
यदि तदा पृथुयशाः पृथिवीशः ॥ १० ॥

Sloka 10.—If Saturn occupy the sign Makara identical with the Lagna, and the signs Mesha, Kataka

and Simha be occupied by their respective lords and if Mercury and Venus occupy Mithuna and Tula respectively, the person born will become a famous king.

	Mars		Merc.
			Moon
Lagna Saturn			Sun
		Venus	

गुणाकरः—

युग्मकुटीरतुलाजमृगेन्द्राः स्वेशयुता रविभूर्मृगलग्ने ।
सप्तसमुद्रपयोरसनायाः स्याद्वनेर्बलवानिह नाथः ॥

Also सारावली—

स्थितो भानोः पुत्रो विरचितबलः पश्चिमार्द्धे मृगस्य
रविः सिंहे शुक्रस्तुलिनि रुधिरो मेषगः कर्किणीन्दुः
कुमारीं संप्राप्तो यदि भवति वा शर्वरीनाथसूनुः
प्रजातो भूपालश्चिरमवति गामेकशुक्लातपत्राम् ॥

स्वोच्चसंस्थे बुधे लग्ने भृगौ मेषूरणाश्रिते ।
सजीवेऽस्ते निशानाथे राजा मन्दारयोः सुते ॥ ११ ॥

S*loka* 11.—If Mercury is in Kanya identical with the Lagna, Venus in the 10th house, the Moon and

Jupiter in the 7th and Saturn and Mars in the 5th, the person born becomes a king.

Jup. Moon			Venus
Mars Saturn			
			Lagna Merc.

गुणाकरः—

द्वन्द्वे कविः शशिसुतोऽङ्गगतः स्वतुङ्गे
नक्रेऽवनीजरविजौ शफरे शशीज्यौ ।
यस्य प्रसूतिसमये स भवेत्प्रजाना-
मीशप्रतापशिखिदग्धविरोधिवंशः ॥

Also सारावली—

बुधः स्वोच्चे लग्ने तिमियुगलगावीड्यशशिनौ
मृगे मन्दः मारो जितुमगृहगो दानवसुहृत् ।
य एवं कुर्यात् स क्षितिभृदहितध्वंसनिरतो
निरालोकं लोकं चलितगजसङ्घातरजसा ॥

अपि खलकुलजाता मानवा राज्यभाजः
किमुत नृपकुलोत्थाः प्रोक्तभूपालयोगैः ।
नृपतिकुलसमुत्थाः पार्थिवा वक्ष्यमाणै-
भवति नृपतितुल्यस्तेष्वभूपालपुत्रः ॥ १२ ॥

Sloka 12.—When men even though born in inferior ranks are declared as participators of kingdoms by

by means of the several Rajayogas mentioned above, where is the doubt for persons born in a royal family to become kings? We shall now proceed to describe certain yogas, the persons born under which will become kings if they belong to a royal family; otherwise, they become only their equals.

NOTES.

Varahamihira in the previous slokas stated the several Rajayogas as mentioned by Yavana and others. He further added that Yavana and the rest maintain that with the above yogas, even persons born outside the royal family become kings. He gives his own Rajayogas hereafter and states the persons without being born in royal families will only become equals (of kings) with such Rajayogas. It thus follows that he does not endorse the above yogas recited by Yavana and others as leading to kingship. (vide also Chapter VII sl. 8 supra).

गुणाकरः—

प्रोक्तैर्योगैर्नीचवंशोद्भवोऽपि क्षोणीपालः स्यान्नकिं भूपसूनुः ।
पृथ्वीनाथस्यात्मजो वक्ष्यमाणैर्योगैर्भूपस्तत्समोऽन्यस्य सूनुः ॥

स्वोच्चस्वगृहत्रिकोणसंस्थैस्त्र्याद्यैर्भूपतिवंशजा नरेन्द्राः ।
पञ्चादिभिरन्यवंशजाता हीनैर्वित्तयुता न भूमिपालाः ॥ १३ ॥

Sloka 13.—If three or more planets occupy their exaltation or their own signs and are *at the same time* trine to one another, the persons born become kings if they belong to a royal family. If there are five or more such planets, persons though born in ordinary families (other than royal) become kings. Those, in whose nativities such planets are less than 5 will be possessed with wealth, but will not be kings.

NOTES.

Here begin the Rajayogas of Varahamihira स्वोच्चस्वगृहत्रिकोण (Swocha Swagrihatrikona) means planets must be in their own or exaltation house and at the same time trine to one another. Three or more planets placed in exaltation or Swakshetra, at the same time forming an equilateral triangle will cause the prince to inherit the kingdom of his father.

Cf लघुजातक—

त्रिप्रभृतिभिरुच्चस्थैर्नृपवंशभवा भवन्ति राजानः ।
पञ्चादिभिरन्यकुलोद्भवाश्च तद्वत्त्रिकोणगतैः ॥

An objection may be raised here that त्रिकोण means Moolatrikona. The answer is that if Varahamihira had meant Moolatrikona to be understood here, he would have used Moolatrikona explicity as he has done in Chapter XXII—1 (स्वर्क्षतुङ्गमूलत्रिकोणगाः). The interpretation of Bhattotpala that त्रिकोण means Moolatrikona appears superfluous as all Moolatrikona signs are either Swakshetra or exaltation Rasis; and these have already been mentioned in the beginning of the sloka. This inconsistency and want of correctness is the result of the interpretation of Bhattotpala and which has generally been followed by other translators; his inference that Slokas 7 and 8 of Chapter VII are not the author's own but mere interpolations (will not then stand) thus fails.

	Mars		
	Three planets in their own signs and at the same time trine to one anther		
			Sun
Jup.			

		Moon	
	Three planets in exaltation signs and at the same time trine		
Mars			
			Merc.

		Moon	
Saturn	Six planets occupying उच्च or स्वक्षेत्र. Moon △ Mer. △ Mars. Sun △ Jupiter Venus △ Saturn		
Mars			Sun
Jupiter		Venus	Mercury

गुणाकरः—

आद्यैस्त्रिकोणगृहतुङ्गगतैर्बलिष्ठै-
रुर्वीपतिर्नृपसुतोऽन्यसुतः सभाग्यः ॥

Also सारावली —

स्वोच्चत्रिकोणगृहगैर्बलसंयुतैश्च
त्र्याद्यैर्नृपो भवति भूपतिवंशजातः ।
पञ्चादिभिर्जनपदप्रभवोऽपि सिद्धो
हीनैः क्षितीश्वरसमो न तु भूमिपालः

लेखास्थेऽर्केऽजेन्दौ लग्ने भौमे स्वोच्चे कुम्भे मन्दे ।
चापप्राप्ते जीवे राज्ञः पुत्रं विन्द्यात् पृथ्वीनाथम् ॥ १४ ॥

Sloka 14.—If Aries be the Lagna and the Sun just rising occupy it along with the Moon, Mars be in his exaltation, Saturn in Kumbha, and Jupiter in Dhanus, the person born if he is a prince becomes a king.

NOTES

The yoga given is more or less an Amavasya combination with Moon-trine Jupiter. All the planets are dignified and are with the exception of Jupiter ascending midheaven. The three planets, Saturn, Mars and Jupiter are aspecting the Lagna and it is an early morning scenery.

गुणाकर would put the Sun in Simha instead of in Mesha.

Lagna
Sun
Moon

Saturn

Mars

Jup.

जीवभानुशनिचन्द्रमहीजाश्चापसिंहघटमेषमृगेषु ।
लग्नगे शशिनि पार्थिवसूनुर्भूपतिर्भवति सद्विपसैन्यः ॥

Also सारावली—

सिंहोदये दिनकरो मृगलाञ्छनोऽजे
कुम्भस्थितो रविसुतः स्वगृहे सुरेज्य. ।
स्वोच्चेऽपि भूमितनयः पृथिवीश्वरस्य
जन्मप्रदः सकललोकनमस्कृतस्य ॥

May not the reading in the text be लेयस्थेऽर्के instead of लेखास्थेऽर्के ?

स्वर्क्षे शुक्रे पातालस्थे धर्मस्थानं प्राप्ते चन्द्रे ।
दुश्चिक्याङ्गप्राप्तिप्राप्तैः शेषैर्जातः स्वामी भूमेः ॥ १५ ॥

Sloka 15.—Venus placed in the 4th house identical with his own sign, the Moon in the 9th and the other planets in the 3rd, 1st and the 11th houses will usher a king into the world.

NOTES

	Sun Merc.	Venus	
Lagna Jup.	1		
Mars Saturn		Moon	

Moon		Mars Saturn	
	2		Lagna Jup.
		Venus	Sun Merc.

In the above Rajayogas, Varahamihira has placed planets in sextiles and trines to one another. Lagna is strong and the Sun and the Moon are also strong (night scenery and the Moon away from the Sun) This will show that planets in trine and sextile aspect, Lagna strong, and the two luminaries - the Sun and the Moon—also strong are much favoured by Varahamihira. The same principle is emphasised by Western astrologers.

गुणाकरः—

स्वर्क्षाम्बुगो भृगुसुतो गुरुगो मृगाङ्कः ।
शेषैस्तृतीयतनुलाभगतैर्नृपः स्यात् ॥

Also सारावली—

दनुजगुरुर्बन्धुस्थाने स्ववेश्मगतो यदा
तुहिनकिरणः सम्पूर्णाङ्गस्तपः समवस्थितः ।
त्रितनुभवभप्राप्ताः शेषा ग्रहा यदि भूपतिः
भवति द्युतिमान् स्फीतश्रीकस्तथा बहुवाहनः ॥

सौम्ये वीर्ययुते तनुयुक्ते वीर्याढ्ये च शुभे सुखयाते ।
धर्मार्थोपचयेष्वशेषैर्धर्मात्मा नृपजः पृथिवीशः ॥ १६ ॥

Sloka 16.—If a benefic planet endowed with strength be in the Lagna, and another strong benefic occupy the 4th house, and the other planets be in any of the following houses, *viz*., the 9th, the 2nd, the 3rd, the 6th, the 10th and the 11th, the person born will, if he be a scion of a royal family, be a king and be virtuously disposed.

NOTES.

		Mars	Moon
— -	I		Saturn
Jup.	Venus	Sun	Lagna Merc.

Ketu		Saturn Sun Merc.	
	II		Lagna 27° Venus Jup.
			Mars
		Moon 2°	Rahu

In I, most of the planets are in trine. There is also a Nabhasa yoga.

No. II is the horoscope of a Maharaja that ruled in a part of India. The Moon in the 4th house is in Vargottamamsa and therefore strong.

It may here be noted that the Rajayogas enunciated by Varahamihira are more with reference to all Rasis and not so much to exaltations alone.

Bhattotpala interprets सौम्य as meaning only Budha (Mercury). शुभयाते is another reading for सुखयाते. The reading adopted in the text is more probable. If the reading शुभयाते be accepted. the 9th house is referred to twice, which is not probable.

वृषोदये मूर्तिधनारिलाभगै
शशाङ्कजीवार्कसुतापरैर्नृपः ।
सुखे गुरौ खे शशितीक्ष्णदीधितौ
यमोदये लाभगतैर्नृपोऽपरैः ॥ १७ ॥

Sloka 17.—If Vrishabha be the Lagna, and if the Moon be in it, Jupiter in the 2nd house, Saturn in the 6th and the other planets in the 11th, the person born becomes a king. If Jupiter be in the 4th house, the Sun and the Moon in the 10th, Saturn in the 1st and the other planets in the 11th, the person born becomes a king.

Sun Mars Merc. Venus		Lagna Moon	Jup.
	I		
		Saturn	

Jup.	II		
			Sun Moon
	Lagna Saturn		Mars Merc. Venus

गुणाकरः—

साङ्के वृषे शशिनि तुङ्गगते च सौरे
लाभे परैर्नृपसुतो नृपतिर्धनेज्ये ॥
रविविधू गगने सुखगे गुरा-
वुदयगेऽर्कसुते भवगे परैः ।
भवति भूपतिसूनुरिलापति-
र्बलपतिः प्रथितोऽन्यकुलोद्भवः ॥

Also सारावली—

स्वोच्चोदये कृतपदः कुमुदस्य बन्धु-
र्जीवोऽर्थगो वणिजि . . . . . .

शेषाश्च मत्स्ययुगले यदि चेद्ग्रहेन्द्राः
चन्द्रांशुनिर्मलयशा भवति क्षितीशः ॥

नक्षत्रनाथसहितः सविता नभस्थः
सौरिर्विलग्नभवने हिबुके सुरेज्यः ।
दैवारिपूज्यबुधभूमिसुतैः सलाभैः
ख्यातो महीपतिरिह स्वगुणैर्नरः स्यात् ।

	Lagna Saturn		
Venus Mercury Mars	III		Jupiter
Moon Sun			

From II and III, given above it can be maintained that Amavasya conjunction is good and that the Moon or the Sun in opposition to Jupiter is also good. (See Chapters XIX and XX infra.) Also that planets in the midheaven or nearing it (in the 11th house for example) are good.

मेषूरणायतनुगाः शशिमन्दजीवाः
ज्ञारौ धने सितरवी हिबुके नरेन्द्रम् ।
वक्रासितौ शशिसुरेज्यसितार्कसौम्या
होरासुखास्तशुभखाप्तिगताः प्रजेशम् ॥ १८ ॥

Sloka 18.—If the Moon, Saturn and Jupiter occupy respectively the 10th, the 11th and the first, Mercury and the Mars be in the 2nd, Venus and the Sun in the 4th, the person born is a king. Mars and Saturn, the Moon, Jupiter, Venus, the Sun, and Mercury occupying respectively the 1st, 4th, 7th, 9th, 10th and 11th houses, usher a king into the world.

NOTES

Lagna Jup.	Merc. Mars		Venus Sun
	I		
Saturn			
Moon			

	Moon		
	II		Jup.
Lagna Mars Saturn			
	Merc.	Sun	Venus

Varahamihira gives a chance for all the Lagnas and his yogas are not with reference to exaltation Rasis alone. Further, in all these yogas, he makes the Lagna and the two luminaries strong and the planets to be in trine or sextile (though there may be a few squares).

गुणाकर:—

सूर्यसितौ जलगावुदयेज्ये वित्तगतौ ज्ञकुजौ शशभृत्खे ।
लाभगतो रविभूश्च विधत्ते विक्रमिणं नृपतिं नृपपुत्रम् ॥
भौमार्कपुत्रावुदये सुरेज्ये चन्द्रः सुखे पूष्णि नभःस्थलस्थे ।
धर्मे भृगौ सोमसुते तथाये राज्ञः सुतं पार्थिवमत्र विन्द्यात् ॥

Also सारावली—

लग्ने भौमो रविजसहितस्तीक्ष्णरश्मिः खमध्ये
वाचां स्वामी मदनगृहगो भार्गवो धर्मसंस्थः ।

आये हेम्न शिशिरकिरणो बन्धुराशिं प्रपन्नो
यद्येवं स्याद्विपुलयशसो जन्मभूपालकस्य ॥

कर्मलग्नयुतपाकदशायां
राज्यलब्धिरथवा प्रबलस्य ।
शत्रुनीचगृहयातदशायां
छिद्रसंश्रयदशा परिकल्प्या ॥ १९ ॥

Sloka 19.—The acquisition of a kingdom will come to happen either in the dasa or antardasa of the planet (if there are more than one, of the strongest of them) in the 10th house or in the Lagna, or, if there are no planets in either of these houses, in the dasa of the strongest planet in the horoscope. In the dasa or Antardasa of a planet inimically placed or occupying its depression sign, should be predicted abdication or loss as such, whether willingly or unwillingly.

NOTES.

Planets placed in midheaven or if there be no such one, the planets in the rising sign give the kingdom and not the rulers of the 10th house or of the Lagna. If there be no planets in the 10th or the 1st house, the planet that is strongest in the horoscope gives the kingdom. The dasa referred to here is the अंशायुर्दायदशा (Amsayurdayadasa).

It must be noted here that Varahamihira who gives a chance for all lagnas (unlike other authors) for the above Rajayogas to occur is aware also that sometimes the planet though indicating Rajayoga will not actually lead to kingship if it be in depression or inmically placed.

गुणाकरः—

दशमभवनभाजो लग्नगस्य प्रवीर्यान्
भवति बलयुतो वा राज्यलब्धिर्दशायाम् ।
अधिरिपुगृहयातो नीचगश्छिद्रसंज्ञ
वितरति खलु पाकं खेचरः संश्रयाय ॥

Also गार्गी -

लग्नगः कर्मगो वा स्यादथवा प्रबलो ऽपि यः ।
स स्यात्स्वान्तर्दशाकाले राज्यदः प्रबलो यदा ।
नीचारिगृहसंस्थस्य दशायां प्रबलस्य च ।
च्युतिर्बलविहीनस्य तन्मोक्षः परसंश्रयात् ॥

गुरुसितबुधलग्ने सप्तमस्थे ऽर्कपुत्रे
वियति दिवसनाथे भोगिनां जन्म विन्द्यात् ।
शुभबलयुतकेन्द्रैः क्रूरभस्थैश्च पापै-
र्व्रजति शबरदस्युस्वामितामर्थभाक् च ॥ २० ॥

Sloka 20.—If any of the three planets, *viz*, Jupiter, Venus and Mercury, be in the Lagna and Saturn occupy the 7th house and the Sun in the 10th the yoga will indicate the birth of bhogis *i.e.*, persons who recklessly spend and enjoy. If benefic signs happen to be strong (by occupation or aspect of good planets or by their lords being strong in good position) and also become Kendras, and all malefics occupy malefic signs, the person born becomes a leader of hunters or thieves and will possess immense wealth.

NOTE.

This yoga is possible in bhavas in places far remote from the equator, say about 50° N. or S. Lat. Some of the bhavas will be

less than 19° or 20° each. The greatest elongation of Venus from the Sun is 47° while the corresponding figure for Mercury is 29°. Venus can thus come in the 4th bhava from the Sun. If we go to still higher latitudes, Mercury also can happen to occupy the 4th house from the Sun.

The idea of the sloka is that persons born under the above yoga will enjoy life without caring for expenditure. They will have no status or position and may not have even wealth.

Varahamihira in this sloka nicely criticises Yavana and other schools who advocate that the above position constitute Rajayoga

Veuus	Sun Merc.		
	I		Lagna Jup.
Saturn			

Venus	Sun Mars	Merc.	
	II		Jup. Moon
		Saturn	

by stating that the above conditions instead of conferring on a person Rajayoga, or a good status, make such persons leaders of thieves, rogues, cheats, spend thrifts and the like.

गुणाकरः—

मन्दे ऽस्तगे बुधसितामरपूज्यलग्ने
स्याद्भोगिनां जननमम्बरमध्यगे ऽर्के ।
केन्द्रे शुभैर्बलयुतैरशुभर्क्षयातैः
पापैर्भवेच्छबरदस्युपतिः प्रसूतः ॥

Also गार्गी—

जीवज्ञभार्गवैर्लग्ने सप्तमस्थेऽर्कनन्दने ।
दशमस्थे रवौ जातो भोगवान् पुरुषो भवेत् ॥

पापक्षेत्रगतैः पापैः केन्द्रस्थैः सौम्यराशिभिः ।
सबलैर्यस्य जन्म स्यात्स्यादसौ दस्युनायकः ॥

Also सारावली—

लग्ने जीवः सितबुधयुतः सप्तमस्थोऽर्कपुत्रः ।
कर्मप्राप्तो दहनकिरणो भोगिनां जन्म कुर्युः ।
केन्द्रे सौम्या न शुभगृहगा यत्र पापाभिधाना-
यद्येवं स्याण्छबरनृपतिर्जायते वित्तवांश्च ॥

CHAPTER XII

नाभसयोगाध्यायः

In this Chapter, Varahamihira treats of the नाभस (Nabhasa) or heavenly yogas. In the first sloka he states that these yogas consist of 4 divisons, *viz*., (1) आकृतियोगा: which have 20 subdivisions; (2) संख्या (Sankhya) योगा: which have 7 subdivisions; (3) आश्रययोगाः (Asrayayogaha) having 3 subdivisions; and (4) दलयोगौ (Dalayogas) having only 2 subdivisions or a total of 32 in all. The Yavanas are said to recognise 1,800 varieties of these (Nabhasa) नाभस, yogas. In the second sloka, he states how the 3 आश्रय (Asraya) and the 2 दल (Dala) yogas are formed and he explains, in the next sloka, why some astrologers have failed to treat them separately A peculiarity with these आश्रय (Asrayayogas is that they produce the effects described for them only when they do not partake at the same time of the nature of other yogas. Otherwise the other yogas become effective and bear fruits (*vide* sloka 12). In slokas 4–9, the 20 आकृति (Akriti) yogas have been treated. In the 10th sloka the author describes the 7 संख्या (Sankhya yogas). Then follow the effects of the several yogas above-mentioned, *viz*., those of the आश्रय (Asraya) and दल (Dala) yogas in sloka 11; those of the आकृति (Akriti) in sloka 13–17; and those of the संख्या (Sankhya) yogas in slokas 17–19. In the end (latter half of sloka 19), the author makes it known that the one distinguishing feature of the नाभस (Nabhasa) yogas is that their effects are felt *throughout* life unlike the other yogas where the

effects are felt only during the dasa or antardasa period of the yoga-producing planet or planets and not afterwards

नवदिग्वसवस्त्रिकाग्निवेदै-
र्गुणिता द्वित्रिचतुर्विकल्पजाः स्युः ।
यवनैस्त्रिगुणा हि षट्शती
सा कथिता विस्तरतोऽत्र तत्समाः स्युः ॥ १ ॥

Sloka 1.—Nine, ten and eight multiplied by 3, 3 and 4, respectively, represent the numbers of the first two (आकृति Akriti and संख्या Sankhya), the first three (आकृति Akriti, संख्या Sankhya and आश्रय Asraya) and all the four kinds (आकृति Akriti, संख्या Sankhya, आश्रय Asraya and दल Dala) of Nabhasa yogas. The Yavanas have recognised 1,800 subdivisions of Nabhasa yogas. Their summary is given here.

NOTES.

The term 'Nabhasa Yogas' is the name given to आकृति Akriti, संख्या Sankhya, आश्रय Asraya and दल Dala yogas and is thus the genus and the above 4 yogas the species. There are 20 Akriti yogas, 7 of Sankhya yogas, 3 of Asraya and 2 of Dala or 32 in all.

नव Nava=9; दिक् Dik=10; वसु Vasu=8; त्रि Tri=3; अग्नि Agni=3; and वेद Veda=4. 9×3=27, 10×3=30, 8×4=32.

The number 27 denotes the sum total of आकृति Akriti and संख्या Sankhya yogas; 30 denotes the sum total of आकृति Akriti, संख्या Sankhya and आश्रय yogas. And 32 denotes the sum total of all the 4 yogas.

It will now be explained how the Yavanas recognise 1,800 subdivisions.

Of the 20 आकृति Akriti yogas, the गदा Gada yoga (see Sloka 4 infra) has been treated of by the Yayanas as 4 distinct yogas. The number of आकृति Akriti yogas is thus 23.

The 7 संख्या Sankhya yogas are split into 127 संख्या Sankhya yogas for each Lagna by the Yavanas thus :—

The yoga वीणा Veena (also called वल्लकी vallaki vide Sloka 10 infra) which is caused by the 7 planets occupying any 7 signs has 7 subdivisions as each of these 7 planets may occupy the Lagna. The second संख्या Sankhya yoga दाम (Dhama) according to which all planets should be in any six houses. The Yayanas recognise 21 varieties of this yoga (number of yogas caused by 5 out of the 7 planets being in 5 houses and the remaining 2 occupying the Lagna). The next yoga is पाश Pasa. This has 35 varieties (4 of the 7 planets occupying 4 houses and the remaining 3 being in the Lagna). The next yoga, viz., केदार Kedara has also got 35 varieties for the same reason. Similarly, शूल (Sula) has got 21 subdivisions and युग Yuga 7 subdivisions. Lastly गोल (Gola) has only one, viz., the case in which all the planets are placed in the Lagna. So that the 7 संख्या (Sankhya) yogas are subdivided into 7+21+35+35+21+7+1 or 127 divisions. These added to the **23** आकृति Akriti yogas mentioned above give us 150 yogas for each Lagna or 1,800 yogas for the 12 lagnas. The आश्रय Asraya and दल Dala yogas are not taken by them into account.

गुणाकरः—

आश्रयोत्थास्त्रयो द्वौ च दलावाकृतिविंशतिः ।
सप्तसंख्याकया योगा द्वात्रिंशन्नाभसा इति ॥

Also सारावली—

यवनाद्यैर्विस्तरतः कथिता योगास्तु नाभसा नाम्ना ।
अष्टादशशतगुणितास्तेषां द्वात्रिंशदिह वक्ष्ये ॥

रज्जुर्मुशलं नलश्चराद्यैः सत्यश्चाश्रयजाञ्जगाद योगान् ।
केन्द्रैः सदसद्युतैर्दलाख्यौ स्रक्सर्पौ कथितौ पराशरेण ॥ २ ॥

Sloka 2.—रज्जु Rajju, मुशल Musala and नल Nala are the three आश्रय Asraya yogas declared by Satyacharya to arise when the planets are exclusively in the moveable, the immoveable and the dual signs respectively. स्रक् Srak and सर्प Sarpa are the two दल Dala yogas mentioned by पराशर Parasara due to the Kendras being exclusively occupied by benefic and malefic planets respectively (the Moon being left out of account, benefic and malefic planets are 3 each).

NOTES.

आश्रययोगाः (Asraya yogas) 3. (1) रज्जु (Rajju).

All planets should be in चर (Chara-moveable) signs. Planets posited in cardinal signs will make the native ambitious by proceeding to foreign places in search of name, fame, wealth, etc.

(2) मुशल (Musala), All planets should be in स्थिर (Stthira-mmoveable) signs, The native will be of fixed determination, good status, etc.

(3) नल (Nala). All planets should be in उभय (Ubhaya-dual) signs. The native will be dejected, depressed and disappointed.

दलयोगौ (Dala yogas 2).

(1) स्रक् (Srak)—All benefics should be in Kendras.

(3) सर्प (Sarpa).—All malefics should be in Kendras.

For the effects of the above yogas vide Sloka 11 infra. Satyacharya has described the three आश्रय (Asraya) and the two दल (Dala) yogas thus:

सर्वे चरेषु राशिषु यदा स्थिता योगमाह तं रज्जुम् ।
अनघप्रियस्य सततं विदेशवासार्थयुक्तस्य ॥
सर्वे स्थिरेषु राशिषु यदा स्थिता मुशलमाह तं योगम् ।
जन्मनि कर्मकराणां युक्तानामर्थमानाभ्याम् ॥

द्विशरीरेषु च नल इति योगो हीनातिरिक्तदेहानाम् ।
निपुणानां पुरुषाणां धनसंचयभोगिनां भवति ॥

Also

चरराशिगैर्ग्रहेन्द्रै रज्जुः स्थिरराशिगैस्तथा मुशलम् ।
द्विशरीरगतैर्योगो नलसंज्ञो मुनिभिरुद्दिष्टः ॥

From the words मुनिभिरुद्दिष्टः (Munibhiruddishtaha) in the above quotation, it will be seen that Satyacharya was not the original discoverer of the yoga, but the earlier sages.

Some commentators are of opinion that the 3 आश्रय (Asraya) yogas Rajju, Musala and Nala are caused when the planets occupy all the four of the moveable (immoveble) or dual signs respectively. But this view, says Bhattotpala, is opposed by Garga who says:—

एको द्वौ वा त्रयः सर्वे सर्वैर्युक्ता यदा ग्रहैः ।
चरयोगस्तदा रज्जुर्दुःखिजन्मप्रदो भवेत् ॥
स्थिराश्रैर्मुशलं नाम मानिनां जन्मकृन्नृणाम् ।
(ज्ञानिनां कृतकर्मणां is also another reading)
द्विस्वभावो नलाख्यस्तु धनिनां परिकीर्तितः ॥

Regarding the two दल (Dala) yogas स्रक् (Srak) and सर्प (Sarpa) the commentator adds that स्रक् (Srak) yoga is caused if the benefic planets occupy three of the four Kendras while there are no malefic planets in any of the Kendra places, and that when malefic planets occupy three of the Kendras while there are no benefie planets in any of the Kendra houses, the yoga is known as सर्प (Sarpa), and that the Moon should be left out of consideration and not classed as benefic or malefic. He also quotes in support thereof the following two quotations: viz.,

(1) गर्ग (Garga)

त्रिकेन्द्रगैर्यमारार्कैः सर्पो दुःखितजन्मदः ।
भोगिजन्मप्रदा माला तद्वज्जीवसितेन्दुजैः ॥

(2) बादरायण (Badarayana)

केन्द्रेष्वपापेषु सितज्ञजीवैः केन्द्रत्रिसंस्थैः कथयन्ति मालाम् ।
सर्पस्त्वसौम्यैश्च यमारसूर्यैर्योगाविमौ द्वौ कथितौ दलाख्यौ ॥

The दल (Dala) yogas are thus described in बृहत्पाराशरहोरा (Brihat Parasara Hora).

केन्द्रत्रये सौम्यखगैस्तु माला खलग्रहैर्व्यालसमाह्वयः स्यात् ।
इदं तु योगद्वितयं दलाख्यं मुनीश्वरेण प्रतिपादितं हि ॥

The commentator adds that these two yogas have been mentioned not only by पराशर (Parasara) but also by others and quotes the following from मणित्थ (Manittha).

केन्द्रत्रयगतैः पापैः सौम्यैर्वा दलसंज्ञितौ ।
द्वौ योगौ सर्पमालाख्यावनिष्टेष्टफलप्रदौ ॥

गुणाकर.—

चरस्थिरद्विप्रकृतिस्थितेषु सत्सु त्वभावे निखिलग्रहेषु ।
क्रमेण रज्जुं मुसलं नलाख्यमेतद्धियोगत्रयमाश्रयोत्थम् ॥
त्रिकेन्द्रसंस्थैः शुभैः स्रजं खलग्रहैरहिम ।
दलद्वयं पराशरो जगाद योगपुङ्गवम् ॥

Also सारावली—

आश्रयजानिह वक्ष्ये यथामतं वृद्धगार्ग्यस्य ॥
उभयस्थिरचरसंस्थैः सर्वैर्नलमुसलरज्जवः क्रमशः ।
केन्द्रेषु सौम्यपापैर्माला सर्पश्च दलयोगौ ॥

योगा व्रजन्त्याश्रयजाः समत्वं
यवाब्जवज्राण्डजगोलकाद्यैः ।
केन्द्रोपगैः प्रोक्तफलौ दलाख्या-
वित्याहुरन्ये न पृथक्फलौ तौ ॥ ३ ॥

Sloka 3—According to some astrologers, the Asraya yogas are the same as the यव (Yava), कमल

(Kamala) वज्र (Vajra), पक्षिन (Pakshin), गोलक (Golaka), and others* of the आकृति (Akriti) and संख्या (Sankhya) yogas; and the two दल (Dala) yogas are only similar to the yogas caused by the planets restricting themselves to Kendras and consequently have the same effects as have already been described for these. That is why these yogas and their effects have not been separately described.

NOTES.

Varahamihira has explained in this sloka the reason why some of the astrologers (meaning thereby the Yavanas) have omitted to treat in their works separately of the 3 आश्रय (Asarya) and the 2 दल (Dala) yogas.

It will be seen that the three आश्रय (Asraya) and the two दल (Dala) yogas some times (but not always) happen to be identical with some of the आकृति (Akriti) and the संख्या (Sankhya) yogas. The cordinal signs where planets are posited need not necessarily be angular at the same time in any horoscope.

For instance, suppose all the planets in a certain horoscope happen to be in मेष and कटक As these two signs are moveable ones; the yoga caused is रज्जु and will be identical with गदा if the Lagna happens to be either मेष or कटक. But if any other राशि (other than मेष or कटक) be the Lagna, and all the planets are as described in the above, there is no गदा yoga though it may still be called रज्जु.

Again, if all the planets be in मेष and तुला and if one of these Rasis be the Lagna, then too the yoga is रज्जु since both the signs are moveable ones. As मेष and तुला happen to be

* गदा (Gada), शकट (Sakata) among the आकृति (Akriti) yogas and युग (Yuga), शूल (Sula) and केदार (Kedara) among the संख्या (Sankhya) yogas.

the 1st and 7th houses and all the planets are said to be in these two houses, the yoga is शकट.

Suppose all the planets occupy कन्या and मीन, two of the dual signs, the yoga is नल. If one of these two Rasis be also the Lagna, the yoga is known both as शकट and नल. But if मिथुन or धनुस् be the Lagna, it will be both पक्षिन् and नल. If any other Rasi be the Lagna, it will only be a नलयोग. Examples like these can be multiplied

The question now arises as to why then Varahamihira makes special mention of these (आश्रय and दल) yogas in his work. The answer is, all the possible instances of these yogas are not included in the आकृति and संख्या yogas. The आश्रय and दल yogas may be these and may not be these. It is therefore that the author has deemed it fit to treat them separately.

Again, it is said of the two दल yogas that other authors have described the effects of benefic and malefic planets occupying the Kendras and as these are also the effects of the two दल yogas, they have omitted to treat of them separately. Varahamihira treats of these separately in order to make it known that the two are नाभस yogas and as such their effects are felt throughout life, and not like the other yogas whose effects are felt only during their dasa or antardasa period and not afterwards. (vide latter half of Sloka 19 infra)

आसन्नकेन्द्रभवनद्वयगैर्गदाख्य-
स्तन्वस्तगेषु शकटं विहगः खबन्धोः ।
शृङ्गाटकं नवमपञ्चमलग्नसंस्थै-
र्लग्नान्यगैर्हलमिति प्रवदन्ति तज्ज्ञाः ॥ ४ ॥

Sloka 4.—Astrologers say that the yoga गदा (Gada) is produced when the planets occupy two

successive Kendras; शकट (Sakata) when all the 7 planets are in the 1st and the 7th houses; पक्षिन् (Pakshin) when they are in the 4th and 10th houses; शृङ्गाटक (Sringataka) when the planets are in the 1st, the 5th and the 9th houses; and हल (Hala) when they are confined to a group of triangular houses other than the one containing the Lagna.

NOTES.

In this stanza Varahamihira describes 5 out of the 20 आकृति (Akriti) yogas.

(1) गदा (Gada). All the planets should occupy adjacent Kendras. There are thus 4 varieties, viz., all the planets may occupy (1) 1st and 4th houses; (2) 4th and 7th houses; (3) 7th and 10th houses and (4) 10th and 1st houses. The Yavanas recognise these as 4 distinct yogas and call them respectively as गदा (Gada), शङ्ख (Sankha), विभुक (Vibhuka) and ध्वज (Dhvaja). The effect is somewhat good and somewhat bad. They will be in squares.

(2) शकट (Sakata). All planets should be in the 1st and the 7th houses. The effect must be bad as planets are in opposition.

(3) विहग (Vihaga). All planets should be in the 4th and the 10th houses. The planets being in opposition, the effect must be bad.

(4) शृङ्गाटक (Sringataka). All planets should be in the 1st, 5th and 9th houses. Effect good.

(5) हल (Hala). All planets should be in—

(a) 2nd, 6th and 10th houses;

(b) 3rd, 7th and 11th houses;

(c) 4th, 8th and 12th houses;

that is, in trines beginning with any house other than the Lagna.

गुणाकरः—

निकटकण्टकयुग्मगतैर्गदां शकटमस्ततनूपगतं खगैः ॥
खसुखयोश्च सुतोदयधर्मगैरभिदधुः खलशृङ्गमुखाटकम् ॥
लग्नादन्यगतैर्हलं ॥

Also ज्ञानमुक्तावली—

लग्नाम्बुगैरम्बुनगस्थितैर्वा सप्ताम्बरैरम्बरलग्नसंस्थैः ।
एवं चतुर्धा कथितो गदाख्यः शुभाशुभैः खेचरकैस्तु सर्वैः ॥
लग्नास्तगैस्तु शकटं विहङ्गः सुखकर्मगैः ॥
लग्नपञ्चमनन्दस्थैः खगैः शृङ्गाटकं स्मृतम् ॥
द्वितीयषष्ठकर्मस्थैस्त्रिसप्तायगतैः खगैः ।
बन्धुनैधनरिःफस्थैस्त्रिधा तु हलसंज्ञकः ॥

सारावली—

केन्द्रप्रत्यासन्नैर्भवनद्वयगैर्गदा नाम
होरास्तगतैः शकटं चतुर्थदशामाश्रितैर्भवेद्विहगः ।
उदयान्त्यगैस्त्रिकोणे हल इति शृंगाटकं सलग्ने तत ॥

शकटाण्डजवच्छुभाशुभैर्वज्रं तद्विपरीतगैर्यवः ।
कमलं तु विमिश्रसंस्थितैर्वापी तद्यदि केन्द्रबाह्यतः ॥ ५ ॥

Sloka 5.—वज्र (Vajra) is produced when all the benefic and all the malefic planets are ranged as in the शकट (Sakata) and पक्षिन् (Pakshin), *i.e.*, when all the benefic planets occupy the 1st and the 7th houses exclusively and the malefic planets are in the 4th and the 10th houses exclusively. This order when reversed gives the यव (Yava) yoga, *i.e.*, when the malefic planets are as in शकट (Sakata) and benefic ones as in पक्षिन् (Pakshin). The yoga becomes कमल (Kamala) when the good and evil planets are ranged promiscuously in the 4 houses indicated (*viz.*, 1st, 4th, 7th and 10). वापी (Vapi) yoga would result when the 7 planets occupy the 4 succedent or the 4 cadent houses.

NOTES.

Four more आकृति (Akriti) yogas are described in this sloka.

(6) वज्र (Vajra). All benefics should be in the 1st and the 7th houses, and all malefics in the 4th and the 10th. The spirit is good ; because bad planets are in opposition to bad ones and vice versa.

		Lagna Venus Merc.	
Saturn			
			Sun Mars
	Jup. Moon		

(7) यव (Yava). All malefics should be in the 1st and 7th houses and benefics in the 4th and 10th.

		Lagna Sun Mars	
Moon Jup.			
			Venus Merc.
	Saturn		

(8) कमल (Kamala).—All the planets should be posited in the 4 Kendras promiscuously.

		Lagna Venus Sun Mercury	
Jupiter			
			Moon Mars

The effect will be that the person rises with the maximum labour and hardship. For example, Sri Rama's horoscope.

(9) वापी (Vapi) —All the planets should occupy

(a) the 2nd, 5th, 8th and 11th houses.

or (b) the 3rd, 6th, 9th and 12th houses.

In the वज्र (Vajra) yoga, the man enjoys well in early and later life, because, benefics in the 1st and the 7th must mean good in the beginning (1st house) and good in the end (7th house), and bad in the middle, because, bad planets are in the mid-heaven. Similarly for यव (Yava).

In the कमल (Kamala) yoga, it should be noted that wealth is not indicated.

In the वापी (Vapi) yoga, wealth is indicated without character or name—a mere money-making machine.

गुणाकरः—

. . . . . शुभखगैर्लग्नास्तयोः खाम्भसोः
क्रूरैर्वज्रमसद्गृहैः स्मरतनुप्राप्तैः खबन्ध्वोः शुभैः ।
स्याद्योगस्तु यवाभिधः सरसिजं तत्रैव मिश्रस्थितौ
र्वापि स्याद्गगनेचरैः पणफरेष्वापोक्लिमेषु स्थितैः ॥

Also सारावली—

लग्नास्तगतैः सौम्यैः पापैः सुखकर्मगैर्भवति वज्रम् ।
विपरीतैर्यवयोगो मिश्रैः पद्मं बहिः स्थितैर्वापी ॥

Also ज्ञानमुक्तावली—

विलग्नास्ते शुभाः सर्वे खबन्धौ पापखेचराः ।
वज्रं नाम विजानीयात्तद्व्यस्तैर्यवसंज्ञकः ॥
मिश्राः पापाः शुभाः सर्वे चतुः केन्द्रेऽथ पद्मकम् ।
तदैवोपोक्लिमस्थैर्वा पणपरेऽपि च वापिका ॥

Also वृद्धयवन for वज्र--

कलत्रलग्नोपगतैश्च सौम्यैः पापैर्नभःसौख्यगतैश्च सर्वैः ।
वज्राख्ययोगोऽत्र भवेन्मनुष्यो महीपतिः शत्रुकुलान्तकारी ॥

For the कमल (Kamala) and वापी yogas herein mentioned, four malefics are required. Rahu is to make up the 4th malefic planet. *Cf* कौशिकहोरा·

लग्नसप्तमगैः सौम्यैरन्यैर्बन्धुनभोगतैः ।
वज्रं नाम भवेद्योगो विपरीतैर्यवो मतः ॥
लग्नेऽस्ते खे चतुर्थे च शुभ एकः परोऽशुभः ।
एवं चेत्कमलं विद्याद्वापी केन्द्राद्बहिस्तु तत् ॥
एतेषु पद्मे च वाप्यां च सूर्यार्कितनूभुवाम् ।
चतुर्थकः कश्चनमतः सराहुरशुभो मतम् ॥

पूर्वशास्त्रानुसारेण मया वज्रादयः कृताः ।
चतुर्थभवने सूर्याज्ज्ञसितौ भवतः कथम् ॥ ६ ॥

Sloka. 6—In agreement to the writings of previous authors, I have described the वज्र (Vajra) and other yogas. For, how can Mercury and Venus occupy the 4th sign from the Sun ?

NOTES.

From the above sloka it will be seen that Varahamihira personally does not recognise the two yogas वज्र (Vajra) and यव (Yava) as possible. The same doubt is expressed by गुणाकर (Gunakara) when he says,

मुनिप्रणीताविति युक्तिबाह्यौ मयोदितौ वज्रयवौ हि योगौ ।
सूर्याच्चतुर्थे भवने सितज्ञौ कथं भवेतामिति सुप्रसिद्धम् ॥

But readers who are familiar with the working of the भावस्फुट (Bhavasphuta) process described in detail in श्रीपतिपद्धति (Sripatipaddhati), Adhyaya I, and in my notes thereto will easily see that it is not impossible, as we go to higher latitudes, to have some of the bhavas uncommonly short and others extraordinarily long, so that in places like London, Berlin, Petrograd, etc., it is perfectly possible that Mercury and Venus may happen to be in the 4th bhava with respect to the Sun, though not in the 4th Rasi as interpreted by Varahamihira.

It will therefore be seen that मय (Maya), यवन (Yavana), गर्ग (Garga) and others have not erred in treating of these yogas as possible ones, if the yogas are meant to refer to the positions of the planets in the भावकुण्डली (Bhava Kundali) and not to the राशिचक्र (Rasi Chakra).

कण्टकादिप्रवृत्तैस्तु चतुर्गृहगतैर्ग्रहैः ।
यूपेष्वास्त्रिदण्डाख्या होराद्यैः कण्टकैः क्रमात् ॥ ७ ॥

Sloka 7.—If the seven planets exclusively occupy four contiguous bhavas reckoned from the Lagna and the other Kendras in order, the four resulting yogas are यूप (Yupa), इषु (Ishu) or शर (Sara), शक्ति (Sakti) and दण्ड (Danda) respectively.

NOTES.

Four more आकृति (Akriti) yogas are described in this verse.

(10) यूप (Yupa).—All the planets should occupy the 1st, 2nd, 3rd and 4th houses. The planets are rising or are about to rise.

(11) इषु (Ishu) or शर (Sara).—All the planets should be posited in the 4th, 5th, 6th and 7th houses. The planets are culminating or are about to culminate.

(12) शक्ति (Sakti).—All the planets should be in the 7th 8th, 9th and 10th houses. The planets are setting or about to set.

(13) दण्ड (Danda).—All the planets are in the 10th, 11th, 12th and 1st houses. The planets are elevating or ascending mid heaven.

यूप (Yupa) must be good, because planets are rising. The next best is दण्ड (Danda), because the planets are elevating or ascending. The other two, viz., इषु (Ishu) and शक्ति (Sakti) are bad. The effects of these yogas are described in Sloka 15 infra and are consistent with the above principles.

गुणाकरः—

केन्द्रप्रवृत्तैस्तु चतुर्गृहस्थै-
र्भवन्ति यूपाशुगशक्तिदण्डाः ॥

Also ज्ञानमुक्तावली—

एत्र द्वित्रिचतुर्थस्थैः सर्वखेटैस्तु यूपकम् ।
तुर्यादिसप्तमान्तस्थैरेवं बाणः प्रजायते ॥
सप्ताष्टनन्दकर्मस्थैः खगैः शक्तिरिति स्मृतः ।
दशादिलग्नपर्यन्तैः सर्वैर्दण्डाभिधानकः ॥

Also सारावली—

लग्नादिकण्टकेभ्यश्चतुर्गृहवस्थितैर्ग्रहैर्योगाः ।
यूपशरशक्तिदण्डाः सत्याचार्यप्रिया नित्यम् ॥

नौकूटच्छत्रचापानि तद्वत्सप्तर्क्षसंस्थितैः ।
अर्द्धचन्द्रस्तु नावाद्यैः प्रोक्तस्त्वन्यर्क्षसंस्थितैः । ८ ॥

Sloka 8.—If the seven planets be in the seven contiguous houses reckoned from the Lagna and other Kendras in order, the four yogas produced are नौ (Nau), कूट (Kuta), छत्र (Chattra) and चाप (Chapa). If the seven

successive houses occupied by planets do not begin with a Kendra as in the four yogas नौ (Nau), etc, but begin with a पणफर (Panapara) or आपोक्लिम (Apoklima) bhava, the yoga produced is declared to be अर्धचन्द्र (Arddha Chandra).

NOTES.

Five more आकृति (Akriti) yogas are described in this Slaka.

(14) नौ (Nau) —All the planets should be in the seven houses from the Lagna, (i.e., in the invisible half) in any order, culminating and rising.

(15) कूट (Kuta).—All the planets are to be in the 7 houses from the 4th in any order (i.e, on the occidental side, setting and culminating.

(16) छत्र (Chhatra) All the planets are placed in the 7 houses from the 7th bhava (i e., elevating and setting—all in the visible half).

(17) चाप (Chapa) —All the planets are to be in the 7 houses from the 10th (i.e., on the oriental side, rising and elevating).

(18) अर्धचन्द्र (Arddha Chandra).—All the planets are in the 7 houses beginning from the 4 पणफर (Panaphara) or the 4 आपोक्लिम (Apoklima) honses.

Consistently, Varahamihira gives the several effects in Sloka 16 for नौ (Nau) and other three yogas—good effects for छत्र (Chattra) and चाप (Chapa) because in the one case, planets are in the visible half and in the other, they are rising and elevating—in both the cases, they must be good.

गुणाकर—

केन्द्रादिसप्तर्क्षगतैः क्रमेण नौकूटछत्राख्यधनूंषि तद्वत् ।
नावाद्यकैरन्यगृहप्रवृत्तैर्योगो भवत्याकृतिजोऽर्द्धचन्द्रः ॥

Also ज्ञानमुक्तावली—

लग्नादिसप्तमान्तस्थैः सर्वखेटैस्तु नौरिति ।
तुर्यादिदशमान्तस्थैः कूट इत्यभिधीयते ॥

सप्तमादिविलग्नान्तैश्छत्रः सकलखेचरैः ।
एवं दशादि तुर्यान्तैश्चापः इत्युच्यते बुधैः ॥
परस्परद्वयाद्दष्टौ तृतीयान्नवमान्तिकम् ।
पञ्चमैकादशः षष्ठाद् द्वादशं त्वष्टधा शशी ॥

Also सारावली—

होरादिकण्टकेभ्यः सप्तर्क्षगतैः क्रमेण योगाः स्युः ।
नौछत्रकूटकार्मुकनिर्देशाः पूर्वयवनेन्द्रैः ॥
सप्तर्क्षगैर्ग्रहेन्द्रैः केन्द्रादन्यत्र कीर्त्तितोऽर्द्धशशी ।

एकान्तरगतैरर्थात्समुद्रः षड्गृहाश्रितैः ।
विलग्नादि स्थितैश्चक्रमित्याकृतिजसंग्रहः ॥ ९ ॥

Sloka 9.—If the 7 planets be ranged in the 6 houses beginning with the 2nd house and separated from one another by an intervening (planetless) house, the resulting yoga is called समुद्र (Samudra) and if the planets occupy the 6 odd bhavas reckoned from the Lagna, the yoga produced is चक्र (Chakra). Thus an epitome of the आकृति (Akriti = figure) yogas has been given.

NOTES

The remaining two आकृति (Akriti) yogas are described here.

(19) समुद्र (Samudra).—All the planets should be in the 6 even bhavas, i.e., the 2nd, 4th, 6th, 8th, 10th and 12th.

(20) चक्र (Chakra), All the planets should be posited in the 6 odd bhavas, i.e., the 1st, 3rd, 5th, 7th, 9th and 11th houses.

The Western principles of sextiles and trines implied in the above two yogas may be profitably compared in this connection.

गुणाकरः—

एकान्तरेऽप्यर्थगृहात्समुद्र षट्सूदयाच्छक्रमुशन्ति सन्तः ॥

Also ज्ञानमुक्तावली—

लग्नत्रिपञ्चसप्तर्क्षनवमैकादशे स्थितैः ।
सर्वैश्चक्रं द्वितीयादावेवं योगः समुद्रकः ॥

Also सारावली—

राश्यन्तरितैर्लग्नात् षड्भवनगतैर्भवेच्चक्रम् ।
अर्थात्तथैव यातैश्चक्राकारो भवेज्जलधिः ॥

संख्या योगाः स्युः सप्तसप्तर्क्षसंस्थै-
रेकापायाद्वल्लकीदामिनी च ।
पाशः केदारः शूलयोगो युगं च
गोलश्चान्यान् पूर्वमुक्तान्विहाय ॥ १० ॥

Sloka 10.—वल्लकी (Vallaki) or वीणा (Veena), दाम (Dama), पाश (Pasa), केदार (Kedara), शूल (Sula), युग (Yuga) and गोल (Gola) are the seven संख्या (Sankhya=numerical) yogas respectively produced by the seven planets occupying as many Rasis as are denoted by the seven figures commencing from 7 and diminishing successviely by one, *i.e.*, by the numbers 7, 6, 5, 4, 3, 2 and 1. These संख्या (Sankhya) yogas are to be reckoned when those mentioned previously are absent.

NOTES.

संख्यायोगाः (Sankhya Yogaha) 7.

(1) वल्लकी (Vallaki) or वीणा (Veena).—All the seven planets should be in 7 Rasis or signs (in contradistinction to bhavas or houses).

(2) दामीनी (Damini).—All the seven planets should be in any 6 Rasis.

(3) पाश (Pasa).—All the seven planets should occupy any 5 signs.

(4) केदार (Kedara),—All the seven planets are in 4 signs.

(5) शूल (Sula).—All the seven planets are in three signs.

(6) युग (Yuga).—All the seven planets are situated in 2 signs

(7) गोल (Gola) or गोलक (Golaka).—All the seven planets should be in one single sign.

This is a proof that all conjunctions are bad. That is why वल्लकी (Vallaki) yoga is the best. For effects, see sloka 17 infra.

Yogas other than चान्द्र (Chandra) yogas are नाभस (Nabhasa) yogas and they take effect at all times and periods irrespective of any dasa or bhukti ruling at the time. These yogas are of permanent effect on the life, character and fortune of the person concerned. कारकयोगाः (Karaka yoga) and other yogas also come under नाभस (Nabhasa) yogas.

The संख्या (Sankhya) yogas may sometimes coincide (or become identical) with the आकृति (Akriti) yogas.

For instance, गदा, पक्षिन् and शकट yogas are particular cases of युगयोग mentioned in this sloka. शृंगाटक and हल yogas are only varieties of शूलयोग. The yogas वज्र, यव, कमल, वापी, यूप, इषु, शक्ति and दण्ड are only special instances of the संख्या yoga केदार. The yogas नौ, कूट, छत्र, चाप and अर्द्धचन्द्र are particular examples of वीणा yoga. The समुद्र and चक्र yogas are special cases of दामयोग. In these cases it must be understood they cease to be संख्या yogas, i.e., the संख्या yogas are not then to be taken into account.

Cf गुणाकरः—

मुक्त्वोदितान्सप्तसु सप्तभेषु भवन्ति चैकापचयेन योगाः ।
वीणाख्यदामन्मथपाशनामा केदारशूलौ च युगाख्यगोलौ ॥

ईर्ष्युर्विदेशनिरतोऽध्वरुचिश्च रज्ज्वां
मानी धनी च मुसले बहुकृत्यसक्तः ।

व्यङ्गः स्थिराढ्यनिपुणो नलजः स्रगुत्थो
भोगान्वितो भुजगजो बहुदुःखभाक् स्यात् ॥ ११ ॥

Sloka 11.—The person born in the रज्जु (Rajju) yoga will be envious, delighting in visits to foreign lands and fond of travel; the man whose birth is in the मुसल (Musala) yoga will be proud, wealthy and engaged in many works; he whose nativity is in the नल (Nala) yoga will be defective in some limb, resolute and shrewd; the man born in the स्रक् (Srak) or माला (Mala) yoga will have many enjoyments; he whose birth is in the सर्प (Sarpa) yoga will suffer many miseries.

सारावली—

अटनप्रियाः सुरूपाः परदेशेष्वर्थभागिनो मनुजाः ।
क्रूराः खलस्वभावाः रज्जुप्रभवाः सदा कथिताः ॥
मानधनज्ञानयुताः कर्मोद्युक्ता नृपप्रियाः ख्याताः ।
स्थिरचित्ता मुसलोत्था भवन्ति शूराः सदा पुरुषाः ॥
ऊनातिरिक्तदेहा धनसंचयभागिनोऽतिनिपुणाश्च ।
बन्धुहिताश्च सुरूपा नलयोगे सम्प्रसूयन्ते ॥
नित्यं सुखप्रधाना वाहनवस्त्रार्थभोगसम्पन्नाः ।
कान्ताः सुबहुस्त्रीका मालायां सम्प्रसूताः स्युः ॥
विषमाः क्रूराः निःस्वा नित्यं दुःखार्दिताः सुदीनाश्च ।
परभक्ताः पानरताः सर्पे जाता भवन्ति नराः ॥

Also गुणाकरः—

क्रूरो विदेशनिरतोऽध्वरतस्तथैव
स्याद्रज्जुजो मुसलजो धनमानयुक्तः ।
ख्यातः प्रियो क्षितिभुजां बहुपुत्रभृत्यो
हीनाधिकाङ्गनिपुणो नलजो धनाढ्यः ॥
भोगी सुखी स्यात् स्रजि भूरिकान्तो
दुःखी भुजङ्गे विधनोऽतिदीनः ।

आश्रयोक्तास्तु विफला भवन्त्यन्यैर्विमिश्रिताः ।
मिश्रा यैस्ते फलं दद्युरमिश्राः स्वफलप्रदाः ॥ १२ ॥

Sloka 12.—If आश्रय (Asraya) yogas should at the same time partake of the character of other yogas, then the effects described for the आश्रय (Asraya) yogas do not come to pass, but the effects of the other yogas with आश्रय (Asraya), then only आश्रय (Asraya) yogas take effect.

गुणाकर:—

मिश्रा न दद्यु फलमाश्रयोत्थाः ह्यमिश्रितास्ते फलदायका स्युः ॥

Also सारावली—

आश्रययोगे जाता अमिश्रिते सौख्यलाभगुणयुक्ताः ।
अन्योन्यमिश्रिताश्चेद्विगतफलाः स्युस्तदा योगाः ॥

NOTES.

Where the आश्रय (Asraya) yogas coincide with other yogas, (see notes to Sloka 3 supra), they cease to be आश्रय (Asraya) yogas. So that the सङ्ख्या (Sankhya) and आश्रय (Asraya) yogas become null and void (eclipsed or inoperative) when they coincide with any of the आकृति (Akriti) yogas.

But suppose the आश्रय (Asraya) and संख्या (Sankhya) yogas to coincide with each other. How are they to be then treated? Accord,ng to the commentator Bhattotpala, if the coincidence relates to the केदार (Kedara), शूल (Sula) and युग (Yuga) yogas, the yogas are to be treated as आश्रय (Asraya) yogas only, but if it refer to the गोल (Gola) yoga, it is to be treated as such and not as आश्रय (Asraya) one—otherwise there will be no scope for the गोल (Gola) yoga at all.

The two दल (Dala) yogas will coincide neither with the आश्रय (Asraya) yogas nor with the आकृति (Akriti) yogas. They might coincide with the संख्या (Sankhya) yogas वीणा (Veena), दामिनी (Daminee), पाश (Pasa) or केदार (Kedara)—in which case the yogas are to be treated as only दल (Dala) yogas and not as संख्या (Sankhya) yogas.

यज्वर्थभाक् सततमर्थरुचिर्गदायां
तद्वृत्तिभुक्छकटजः सरुजः कुदारः ।
दूतो ऽटनः कलहकृद्विहगे प्रदिष्टः
शृङ्गाटके चिरसुखी कृषिकृद्धलाख्ये ॥ १३ ॥

Sloka 13.—The person born in the गदा (Gada) yoga will be a performer of sacrifices, have accession of wealth and be ever hankering after the same. The man whose birth is in the शकट (Sakata) yoga will gain his livelihood by driving a cart, will be sickly and cursed with a bad wife; in the पक्षि (Pakshi) yoga, the person born will be a message-bearer, of vagrant habits and quarrelsome. The man that has the शृङ्गाटक (Sringataka) yoga will be happy in his latter days; and the person whose birth is in the हल (Hala) yoga will be engaged in agriculture.

NOTES.

From the effects given above, the principle to be deduced is the planets in square or in opposition to one another give bad results, while planets in trine to one another produce good results and the same is brought out beautifully. And this is our old theory and not the theory of others. Varahamihira does not agree with Parasara and others who think that some Kendras do good. (e.g., केसरी Kesari yoga). Varahamihira is consistent throughout as regards the effect of squares, oppositions and trines.

The word चिरसुखी (Chira sukhee) has been interpreted as चिरेणसुखी (Chirena sukhee), i.e., "happy in the latter days," according to the commentator Bhattotpala. The interpretation "happy for long time" given by some is not accepted by the commentator as it is opposed to the following quotation from Garga: viz..—

लग्नपञ्चमधर्मस्थैर्योगः शृङ्गाटको मतः ।
वयोन्ते सुखिनां जन्म तत्र स्यात्स्वादुभाषिणाम् ॥

For the effects described in this sloka, cf. सारावली.

सततं मानार्थपरा यज्वानः शास्त्रयोगकुशलाश्च ।
धनकनकरत्नसम्पत्संयुक्ता मानवा गदायां तु ॥
रोगार्त्ताः कुकलत्रा मूर्खा शकटानुजीविनो निःस्वाः ।
स्वजनैर्मित्रैर्हीनाः शकटे जाता भवन्ति नराः ॥
भ्रमणरुचयो निकृष्टा दूताः सुरतानुजीविनो धृष्टाः ।
कलहप्रियाश्च नित्यं विहगे योगे सदा जाताः ॥
प्रियकलहसमरसाहससुखिनो नृपतेः प्रिया सुभगकान्ताः ।
आढ्या युवतिद्वेष्याः शृङ्गाटकसंभवा मनुजाः ॥
बह्वाशिनो दरिद्राः कृषीवला दुःखिताश्च सोद्वेगाः ।
बन्धुसुहृत्सन्त्यक्ताः प्रेष्या हलसंज्ञिते पुरुषाः ॥

Also गुणाकर.—

यज्वा गदायां धनतत्परः स्याच्छास्त्रार्थविद्गीतपटुः स संयुतः ।
मूर्खः कुभार्यः सगदो विमित्रस्तद्वृत्तजीवी शकटे च निःस्वः ॥
दूतो विहङ्गे कलहप्रियः स्याद्
धृष्टोऽटनः कामविलासजीवी ।
शृङ्गाटके साहससङ्गराढ्यः
क्ष्माभृत्प्रियः सौख्ययुतो धनी च ॥
कृषीवलो बन्दुजनोज्झितो ऽस्वः
प्रेष्यो हलाख्यो बहुभुक् स दुःखी ॥

वज्रे ऽन्त्यपूर्वसुखिनः सुभगो ऽतिशूरो
वीर्यान्वितो ऽप्यथ यवे सुखितो वयोन्तः ।

विख्यातकीर्त्यमितसौख्यगुणश्च पद्मे
वाप्यां तनुस्थिरसुखो निधिकृन्न दाता ॥ १४ ॥

Sloka 14.—The person born in the वज्र (Vajra) yoga will be happy in the early and concluding portions of his life He will be lovely and very brave. In the यव (Yava) yoga, the man born will be valiant and happy in his middle life. In the कमल (Kamala) yoga, the person will be of wide fame, his enjoyment will be immense and his virtues numerous The man born in the वापी (Vapi) yoga will enjoy some small though long-enduring comforts, he will hoard his money underground and will not give.

Also सारावली --

आद्यन्तवयसि सुखिताः शूराः सुभगा विरोगदेहाश्च ।
भाग्यविहीना वज्रे जाताः स्वजनैर्विरुद्धाश्च ॥
व्रतनियममङ्गलपरा वयसो मध्ये सुखार्थसंयुक्ताः ।
दातारः स्थिरचित्ता यवयोगभवाः सदा पुरुषाः ॥
स्फीतयशसो गुणाढ्याः स्थिरायुषो विपुलकीर्त्तयः कान्ताः ।
शुभयशसः पृथिवीशाः कमलभवा मानवा नित्यम् ॥
निधिकरणे निपुणधियः स्थिरार्थसुखसंयुताः सुरूपाश्च ।
नयनसुखसम्प्रहृष्टा वापीयोगे नरा जाताः ॥

गुणाकरः—,

आदौ सुखी स्याद्वयसस्तथान्ते
वज्रोऽतिशूरः सुभगश्च नीरुक् ।
मध्ये सुखी यवे दान्तो धार्मिको द्रविणान्वितः ॥
ख्यातोऽब्जेऽमितसौख्यः स्याद्गुणाढ्यो नृपतिर्धनी ।
अल्पस्थिरसुखो लुब्धो वाप्यां स्यान्निधिकृन्नरः ॥

त्यागात्मवान् क्रतुवरैर्यजते च यूपे
हिंस्रो ऽथ गुप्त्यधिकृतः शरकृच्छरस्थे ।
नीचोऽलसः सुखधनैर्वियुतश्च शक्तौ
दण्डे प्रियैर्विरहित पुरुषोऽन्त्यवृत्तिः ॥ १५ ॥

Sloka 15.—The person born in the यूप (Yupa) yoga will be liberal and self-possessed and will perform eminent sacrifices. He who is born in the शर (Sara) yoga will be of a cruel disposition and in charge of a prison. He will be the artificer of arrows. The man who has his nativity in the शक्ति (Sakti) yoga will be base, slothful and bereft of ease and wealth, while the person born under the दण्ड (Danda) yoga will lead a life of servitude without those that he could hold dear (wife and children).

गुणाकरः—

यूप यज्ञकरस्त्यागी सुखवानात्मविद्गुणी ॥
हिंस्रः शराख्ये शरकृत्कुशिल्पी
पापर्द्धिशक्तो वधगुप्तिगोप्ता ।
दुःखान्वितो ऽस्वो विकलो ऽलसश्च
नीचश्च शक्तिप्रभवो रणाज्ञः ॥
प्रेष्यो प्रवृत्तिप्रियविप्रयुक्तो
दण्डे भवेन्नो प्रभवोऽतिलुब्धः ॥

Also सारावली—

आत्मनि रक्षानिरतस्त्यागयुतो वित्तसौख्यसम्पन्नः ।
व्रतनियमसत्यनिरतो यूपे जातो विशिष्टश्च ॥
इषुकरणदस्युबन्धनमृगयावनसेवनेतिसोन्मादाः ।
हिंस्राः कुशिल्पनिरताः शरयोगे सम्प्रसूताः स्युः ॥
धनरहितविकलदुःखितनीचालस क्षेयायुषः पुरुषाः ।
सङ्ग्रामयुद्धनिपुणाः शक्त्यां जाताः स्थिराः सुभगाः ॥

हतपुत्रदारनिःस्वाः सर्वजनैर्न्यक्कृताः स्वजनबाह्याः ।
दुःखितनीचाः प्रेष्या दण्डप्रभवा नराः सततम् ॥

कीर्त्यायुतश्चलसुखः कृपणश्च नौजः
कूटेऽनृतप्लवनबन्धनपश्च जातः ।
छत्रोद्भवः स्वजनसौख्यकरो ऽन्त्यसौख्यः
शूरश्च कार्मुकभवः प्रथमान्त्यसौख्यः ॥ १६ ॥

Sloka 16.—The person born in the नौ (Nau) yoga will become famous, with occasional happiness, and be miserly. The man born in the कूट (Kuta) yoga will be disposed to utter falsehood, and will be a jailor. The person born in the छत्र (Chhatra) yoga will make his relatives happy and will be himself happy at the end of his life. The man born in the कार्मुक (Karmuka) yoga will be brave and will be happy in the beginning and end of his life.

गुणाकर—

ख्यातो ऽम्बुजीवी चलसौख्य आढ्यः
कूटे ऽनृती बन्धनपश्च यातः ।
भूपप्रियो बन्धुजनाश्रयः स्या-
च्छत्रे सुखी प्राग्विरमे ऽल्पकायः ॥
आद्यन्तसौख्यः कितवे ऽतिशूर-
श्चौराभिरतो गुण्यधिपश्च चापे ॥

Also सारावली—

सलिलोपजीवविभवाः बह्वायाख्यातकीर्त्तयो दृष्टाः ।
कृपणा मलिनो लुब्धा नौसंभूताश्चलाः पुरुषाः ॥
आनृतिककितवबन्धनपाला निष्किञ्चनाः शठाः क्रूराः ।
कूटसमुत्था नित्यं भवन्ति गिरिदुर्गवासिनो मनुजः ॥

स्वजनाश्रयो दयावान् दाता नृपवल्लभ: प्रकृष्टमति: ।
प्रथमेऽन्त्ये वयसि नर: सुखभाग्ययुत: सितातपत्र: स्यात् ॥
आनृतिकगुप्तिपालाश्चोरा: कितवाश्च कानने निरता: ।
कार्मुकयोगे जाता भाग्यविहीना वयोमध्ये ॥

अर्धेन्दुजः सुभगकान्तवपुः प्रधान-
स्तोयालये नरपतिप्रतिमस्तु भोगी ।
चक्रे नरेन्द्रमुकुटद्युतिरञ्जिताङ्घ्रि-
र्वीणोद्भवश्च निपुणः प्रियगीतनृत्यः ॥ १७ ॥

Sloka 17.—The person born in the अर्धचन्द्र (Ardha-chandra) yoga will have a beautiful and fascinating appearance and will be the head or chief among his class. The man who has had his birth in the समुद्र (Samudra) yoga will be equal to a king and a voluptuary In the चक्र (Chakra) yoga, the person born will be an emperor; while the man born in the वीणा (Veena) yoga will be skilled in every kind of work and fond of music and dancing.

गुणाकर:—

नृपप्रिय: सैन्यपति: सुरूप: स्यादर्धचन्द्रे सुभगो धनाढय: ।
* पाथोनिधौ भोगसुतार्थयुक्तो जनप्रियो भूपसम: ससत्व: ॥
नमन्नृपतिकोटीरकोटिन्यस्तपदद्विप: ।
पाथोधिरसनाया: स्याद्वनेश्चक्रज: पति: ॥
आतोद्यवत्सुखयुत: खलु वल्लकीज: ॥

Also सारावली—

सुभगा: सेनापतय: कान्तशरीरा नृपप्रिया बलिन: ।
मणिकनकभूषणयुता भवन्ति योगेऽर्धचन्द्राख्ये ॥

* पाथोनिधौ = In समुद्रयोग.

प्रणताशेषनराधिपकिरीटरत्नभाच्छुरितपादः ।
भवति नरेन्द्रो मनुजश्चक्रे यो जायते योगे ॥
बहुधनरत्नाः क्षितिपा भोगार्थयुता जनप्रियाश्चापि ।
उदधिसमुत्थाः पुरुषाः स्थिरचित्ताः सत्ववन्तश्च ॥
मित्रान्विताः सुवचसः शास्त्रपरा गेयवाद्यनिरताश्च ।
सुखभाजो बहुभृत्या वीणायां कीर्त्तिता मनुजाः ॥

दाताऽन्यकार्यनिरतः पशुपश्च दाम्नि
पाशे धनार्जनविशीलसभृत्यबन्धुः ।
केदारजः कृषिकरः सुबहूपयोज्यः
शूरश्चतो धनरुचिर्विधनश्च शूले ॥ १८ ॥

Sloka 18.—The person born in the दाम (Dama) yoga will be liberal in gifts, will take great interest in other people's affairs, and will protect cattle. The person whose birth takes place in the पाश (Pasa) yoga will be very clever in the acquisition of wealth, and will have near him servants and relations. The man who has the केदार (Kedara) yoga in his nativity will pursue agriculture and will be helpful to many. The person born in the शूल (Sula) yoga will be brave with the marks of wounds received in fight, will be fond of money, but without wealth.

गुणाकरः—

दाम्न्यन्यकार्यनिरतः पशुपो ऽतिदाता ।
पाशे च बन्धनयुतो बहुनायकः स्यात्
कार्योद्यतो गतगुणो बहुभृत्यबन्धुः ॥
परोपकारी कृषिकृत्सुखी च
केदारजः सत्ययुतो धनी स्यात् ।

शूले सगोपात्तपसाक्षताङ्ग-
स्तीक्ष्णो ऽतिशूरो विधनोऽलसश्च ॥

Also सारावली—

दामिन्यामुपकारी पशुगणयुक्तो धनेश्वरो मूढः ।
बहुसुतरत्नसमृद्धो धीरो विद्वान् प्रजातः स्यात् ॥
पाशे बन्धनभाजः कार्योद्युक्ताः प्रपञ्चकाराश्च ।
बहुभाषिणो विशीला बहुभृत्याः सम्प्रसूताः स्युः ॥
सुबहूनामुपयोज्याः कृषीवलाः सत्यवादिनः सुखिताः ।
केदारे संभूताश्चलस्वभावा धनैर्युक्ताः ॥
तीक्ष्णालसधनरहिता हिंस्राः सुबहिष्कृता महाशूराः ।
सङ्ग्रामलब्धशब्दाः शूले रौद्राः प्रजायन्ते ॥

धनविरहितः पाखण्डी वा युगे त्वथ गोलके
विधनमलिनो ऽज्ञानोपेतः कुशिल्प्यलसो ऽटनः ।
इति निगदिता योगाः सार्द्धं फलैरिह नाभसा
नियतफलदाश्चिन्त्या ह्येते समस्तदशास्वपि ॥ १९ ॥

Sloka 19.—The man whose birth is in the युग (Yuga) yoga is without wealth and is heretical. He who is born in the गोल (Gola) yoga is without wealth, slenderly clad, ignorant, unskilled in any work, idle and always wandering. Thus have been described the नाभस (Nabhasa) yogas with their effects. The yogas treated in this chapter should be considered as permanent, *i.e.*, will have effect at all times, in all the dasa periods.

सारावली—

पाषण्डभागिनो वा धनरहिता वा बहिष्कृता लोके ।
सुतमानधर्मरहिता युगयोगे मानवा जाताः ॥

दारिद्र्यालस्ययुता विद्याज्ञामानवर्जिता मलिनाः ।
नित्यं दुःखितदीना गोले योगे भवन्ति नराः ॥
सर्वदशास्वपि फलदाः सकला एते बुधैश्चिन्त्याः ॥

Also गुणाकरः—

पाषण्डिका वा विधनाधमाः स्यु-
र्विद्युत्रमानायुगयोगजाताः ।
गोले दरिद्रा मलिनाश्च मूर्खा
दुःखान्विता मानविवर्जिताः स्युः ॥
सर्वास्वपि दशास्वेते भवेयुः फलदायकाः ।
प्राणिनामपि सत्याद्याः प्रवदन्ति मनीषिणः ॥

CHAPTER XIII

चन्द्रयोगाध्यायः

अधमसमवरिष्ठान्यर्ककेन्द्रादिसंस्थे
शशिनि विनयवित्तज्ञानधीनैपुणानि ।
अहनि निशि च चन्द्रे स्वेऽधिमित्रांशके वा
सुरगुरुसितदृष्टे वित्तवान् स्यात् सुखी च ॥ १ ॥

Sloka 1.—According as the Moon occupies an angular (केन्द्र (Kendra), a succedent (पणफर Panaphara) or a cadent (अपोक्लिम Apoklima) house in respect to the Sun, will the moral training, the wealth, the knowledge and the intellectual precision of the person born be the lowest, midding or highest. If the Moon be in its own Navamsa or in that of a very friendly planet and if it be aspected by Jupiter. the person born will be wealthy; if it be aspected by Venus, he will be happy—in both cases without regard to when the birth takes place—which may be by day as well as by night.

NOTES.

From the effects mentioned, it will be seen that the Moon in a Kendra from the Sun is bad whether in the conjunction (1st), in a square (4th or 10th) or in opposition (7th). Here Varahamihira differs from Parasara with regard to पूर्णिमाचन्द्र (Purnima Chandra).

The Moon situated in the 2nd, 5th, 8th and 11th from the Sun is middling. 5th is a negative trine and 9th is a positive one.

The Moon situated in the 3rd, 6th, 9th and 12th from the Sun is good in result. Here Parasara also agrees. Cf.

सहस्ररश्मितश्चन्द्रे कण्टकादि गते सति ।
न्यूनमध्यवरिष्ठानि धनाधीनैपुणानि च ॥
स्वांशेऽधिमित्रस्यांशे वा स्थिते वा दिवसे शशी
गुरुणा दृश्यते तत्र जातो वित्तसुखान्वितः ।
स्वाधिमित्रांशगश्चन्द्रो दृष्टो दानवमन्त्रिणा ॥
निशासु कुरुते लक्ष्मीं छत्रध्वजसमाकुलाम् ।
विपर्ययस्थे शीतांशौ जायन्तेऽल्पधना नराः ॥

Also यवनेश्वर :—

मूर्खान् दरिद्रांश्च मलान्विशीलांश्चन्द्रः प्रसूतेऽर्कचतुष्टयस्थः ।
कुर्याद्द्वितीये धनिनां प्रसूतिमपोक्लिमस्थे कुलजाग्रजानाम ॥
स्वांशे शशी भार्गवदृष्टमूर्तिर्निशीश्वरोत्पत्तिकरः प्रदिष्टः ।
तदुत्ततोद्भूतिकरः स तु स्याद् दृष्टो दिवा देवपुरोहितेन ॥

The sloka in the text can also bear the following two interpretations :—

(1) If the birth be in day time and the Moon be aspected by Jupiter, the person becomes wealthy. If the birth be at night time and the Moon be aspected by Venus, the person born becomes happy. If the Moon be in his own Navamsa and aspected by Jupiter, the native will be wealthy. If the Moon should be in the Navamsa of a very friendly planet and aspected by Venus, then the person born will be happy.

(2) Whether the birth be at night or day, if the Moon be aspected by Jupiter and Venus together, the native is sure to be rich and happy. The amount of wealth will be in a less degree if the Moon at birth be in his own or in a friend's Navamsa and be aspected by Jupiter. In the same way the happiness will be slightly less if at birth the Moon being in his own or in a friend's Navamsa be aspected by Venus.

गुणाकरः—

केन्द्रादिगो दिनमणेः शशभृत्करोति
विज्ञानधीविनयवैभवनैपुणानि ।

सूतौ शिशोरधममध्यमपूजितानि
प्राहुर्मणित्थमिहिरप्रमुखा ग्रहज्ञाः ॥
निजलवोधिसुहृद्धवगोऽथवा
कुमुदिनीदयितो गुरुणेक्षितः ।
अहनि जन्मकरो धनिनो भवे
निशि तथोशनसा स भवेक्षितः ॥

Also सारावली:—

सूर्यात्केन्द्रादिगतो निशाकरः स्वल्पमध्यभूयिष्ठान् ।
कुर्यात्क्रमेण धनधीनैपुणविज्ञानविनयांश्च ॥

सौम्यैः स्मरारिनिधनेष्वधियोग इन्दो-
स्तस्मिंश्चमूपसचिवक्षितिपालजन्म ।
संपन्नसौख्यविभवाहतशत्रवश्च
दीर्घायुषो विगतरोगभयाश्च जाताः　॥ २ ॥

Sloka 2.—With the benefic planets occupying the 6th, 7th and 8th houses from the Moon, there results what is called the Moon's अधियोग (Adhiyoga) wherein takes place the birth of a commander (Police Superintendent or head), a minister or a ruler (of a Disirict or Province) Those that are born in the Moon's अधियोग (Adhiyoga) are at the height of prosperity and pleasure, overcome their foes and live a long life, being exempt from diseases and dangers.

NOTES.

The yoga will be lowered a little in effect if the Sun should be in opposition to the Moon. The effects described in the third quarter of the sloka will take place if only two benefics instead of three as above be in the above places from the Moon, and

those mentioned in the last quarter result if only one benefic is present in one of the above places from the Moon. The benefic planets referred to are Mercury, Jupiter and Venus.

Bhattotpala says that the interpretation put by some that all the three places, viz., 6th, 7th and 8th houses from the Moon should be occupied each by one of the three to constitute an अधियोग (Adhiyoga) is not correct, and quotes in support thereof the following from श्रुतकीर्ति (Sruta Keerti) who recognises 7 sorts of अधियोग (Adhiyoga).

निधनं द्यूनं षष्ठं चन्द्रस्थानाद्यदा शुभैर्युक्तम् ।
अधियोगः स प्रोक्तो व्यासकृतौ सप्तधा पूर्वैः ॥

The seven sorts are caused according as the three benefic planets occupy one or more of the three houses, 6th, 7th and 8th places from the Moon. That is, they might occupy (1) all the 3 houses, 6th, 7th and 8th; (2) 6th and 7th; (3) 6th and 8th; (4) 7th and 8th; (5) 6th only; (6) 7th only and (7) 8th only. He also adds

षट् सप्तमाष्टसंस्थैश्चन्द्रात्सौम्यैः शुभोऽधियोगः स्यात् ।
पापः पापैरेवं मिश्रैर्मिश्रस्तथैवोक्तः ॥

Badarayana (बादरायण) and Parasara are of opinion that according as all the benefic planets happen to possess superior, medium or ordinary strength, a person born under the yoga will become a king, a minister or a commander.

शशिनः सौम्याः षष्ठे द्यूने वा निधनसंस्थिता वा स्युः ।
जातो नृपतिर्ज्ञेयो मन्त्री वा सैन्यनायको वाऽपि ॥
स्यादधियोगे जातः सौम्यैः सबलैर्धराधीशः ।
मध्यबलैर्मन्त्री स्यादधमबलैः सैन्यनायकः स्यात् ॥

But कल्याणवर्मन् (Kalyanavarman) classes the चन्द्राधियोग (Chandradhiyoga) with Raja yoga when the planets Mercury, Jupiter and Venus are not eclipsed nor aspected by malefics.

सारावली—

षष्ठं द्यूनमथाष्टमं शिशिरगोः प्राप्ताः समस्ताः शुभाः
क्रूराणां यदि गोचरे न पतिताः सूर्यालयाद्दूरतः ।

भूपालः प्रभवेत्स यस्य जलधेर्वेलावनान्तोद्भवैः
सेनामत्तकरीन्द्रदानसलिलं भृङ्गैर्मुहुः पीयते ।

Mandavya is also of the same opinion.

अमित्रं यामित्रं निधनमथवा शीतरुचितो
गताः सर्वे सौम्यास्तमिह जनयेयुर्नरपतिम् ।
घृतेनैवासेकं गतवति विषादाश्रुपयसा
प्रतापाग्निर्यस्य ज्वलति हृदये शत्रुषु भृशम् ॥

For the लग्नाधियोग, the following effects are given in सारावली—

"लग्नात्षष्ठमदाष्टमे यदि शुभाः पापैर्न युक्तेक्षिताः
मन्त्रीदण्डपतिः क्षितेरधिपतिः स्त्रीणां बहूनां पतिः ।
दीर्घायुर्गदवर्जितो गतभयो लग्नाधियोगे भवेत्
सच्छीलो यवनाधिराजकथितो जातः पुमान् सौख्यभाक् ॥

गुणाकरः—

द्यूनशत्रुनिधनेष्वधियोगः शीतगोः शुभखगैः खलु तस्मिन् ।
भूपमन्त्रिपृतनापतयः स्युर्भोगिनो हतपरो गतरोगः ॥

हित्वार्कं सुनफानफादुरुधराः स्वान्त्योभयस्थैर्ग्रहैः
शीतांशोः कथितोऽन्यथा तु बहुभिः केमद्रुमोऽन्यैस्त्वसौ ।
केन्द्रे शीतकरेऽथवा युग्रहते केमद्रुमो नेष्यते
केचित्केन्द्रनवांशकेषु च वदन्त्युक्तिः प्रसिद्धा न ते ॥ ३ ॥

Sloka 3.—When planets other than the Sun occupy the 2nd, the 12th, or both the 2nd and the 12th houses from the Moon, the resulting 3 yogas are respectively styled सुनफा (Sunapha), अनफा (Anapha) and दुरुधरा (Durudhara). It is declared by the majority of

astrologers that in the absence of the 3 yogas defined above, there is the केमद्रुम (Kemadruma) yoga. But there are others who would not allow the केमद्रुम (Kemadruma) yoga where a केन्द्र (Kendra) (calculated from the Lagna) or the Moon is associated with a planet. Some there are who declare that the 3 yogas सुनफा (Sunaphà), अनफा (Anapha) and दुरुधरा (Durudhara) are to be reckoned from the presence of planets other than the Sun in the 4th and the 10th Kendra fron the Moon instead of from the 2nd and the 12th houses from the Moon; and the absence of any of these 3 yogas indicates the presence of केमद्रुम (Kemadruma). Another class would declare the 3 yogas in reference to the Navamsa occupied by the Moon, *i.e.*, find the Rasi owning the Navamsa which the Moon occupies; if reckoning from this Rasi, the 2nd or the 12th Rasi or both be occupied by planets other than the Sun, these three yogas exist. केमद्रुम (Kemadruma) is the absance of any of these three yogas. But the holders of these last two * views are not recognised as authorities in the science of astrology.

NOTES.

Note.—In the yogas propounded by this sloka, the Sun is always kept out of consideration.

---

* But Parasara has recognised the last two views. cf.

चन्द्रचतुर्थैः सुनफा दशमस्थितैः कीर्तितोऽनफा विहगैः ।
उभयस्थितैर्दुरधरा केमद्रुमसंज्ञितोऽन्यथा योगः ॥
यद्राशिसंज्ञे शीतांशुर्नवांशे जन्मनि स्थितः ।
तद्द्वितीयस्थितैर्योगः सुनफाख्यः प्रकीर्तितः ॥
द्वादशैरनफा ज्ञेयो ग्रहैर्द्विद्वादशस्थितैः ।
प्रोक्तो दुरधरा योगोऽन्यथा केमद्रुमो मतः ॥

(First half).—The authorities relied on by वराहमिहिर (Varahamihira with regard to this half of the sloka appear to be स्कन्दहोरा प्राजापत्य and बृहत्प्राजापत्य and such other works, where, in the absence of the 3 yogas (viz.) (सुनफा, अनफा and दुरुधरा), केमद्रुम is declared as positive. cf. स्कन्दहोरा.

अर्कस्तिष्ठतु वा मा वास्थितेऽप्यस्थितव द्भवेत् ।
अतो भौमादिभिः खेटैरिन्दोः स्वान्त्योभयस्थितैः ॥
सुनफा चानफा चानुभवेद्दुरुधुराऽपि च ।
अन्यथा वर्तमानैस्वैर्योगः केमद्रुमः स्मृतः ॥

Also प्रजापत्य—

अर्केण सह वा तेन विना वा तुहिनत्विषः ।
स्वान्त्याभयस्थभौमाद्यैस्त्रीन्योगान् सौम्य धारय
विद्धि त्वं सुनफामाद्यां द्वितीय मनफेति च
तत्र विद्धि तृतीया त्वमेवं दुरुधुरत्यपि ॥
इन्दोरुभयतः शून्ये योगः केमद्रुमः स्मृतः ।
सत्यप्यसद्वदर्कोऽत्र भवान्विज्ञातुमर्हति ॥

(Third quarter).—वराहमिहिर (Varahamihira) relies on गर्ग (Garga) for the principle laid down in this पाद of the sloka, who says that in the absence of any of the 3 yogas above stated, the केमद्रुमयोग will be mitigated or nullified by the presence of any of the five planets Mars, Mercury, Jupiter, Venus and Saturn in a Kendra or by the Moon's association with any one of them.

The words "केन्द्रे शीतकरेऽथवा ग्रहयुते" are also capable of being interpreted "केन्द्रे शीतकरे वर्तमाने अथवा ग्रहयुते" that is, if the Moon occupy a Kendra (calculated from the Lagna) or be associated with a planet (one of the five above named). But this has to be rejected on the authority of वराहमिहिर who says प्रत्येकं शशिपापसमेतैः केन्द्रैर्वा सविनाशमुपैति—(Chapter VI, Sloka 1 supra.)

The above interpretation is also opposed to the principle laid by Garga who has said:

व्ययार्थकेन्द्रगश्चन्द्राद्विना भानुं न चेद्ग्रहः ।
कश्चित्स्याद्विना चन्द्रं लग्नात्केन्द्रगतोऽथवा ॥
योगः केमद्रुमो नाम तदा स्यात्तत्र गर्हित ।
भवन्ति निन्दिताचारा दारिद्र्यापत्तिसंयुताः ॥

That is, if the 2nd or 12th house counted from the Moon or any of the Kendras—whether reckoned from the Moon, or the Lagna—be not be occupied by any one of the five planets, Mars, Mercury, Jupiter, Venus and Saturn, also resulting yoga is Kemadruma, &c.

Also गुणाकर:—

भवन्ति सुनफानफादुरुधुरा धनान्त्योभयैः
ग्रहैर्विरविभिर्विधोर्विरहितश्च केमद्रुमः ।
न कण्टकगते ग्रहे शशियुते च केमद्रुमो
विधोः खसुखगैर्ग्रहैः शशिनवांशकात्स्वान्त्यगैः ॥

The correct interpretation of the words therefore are (1) केन्द्रे अथ शीतकरे वा ग्रहयुते सति—"That is, if one of the Kendras or the Moon be associated with a planet" (any one of the five above named); (2) केन्द्रेऽशीतकरेऽथवाग्रहयुते—"If Kendra be devoid of the Moon or be occupied by a planet" (any one of the five above named). This interpretation will correspond with the above quoted Garga's principle as also that of Kalyana-varman who says:

सुनफानफादुरुधुराः क्रमेण योगा भवन्ति रविरहितैः ।
वित्तान्त्योभयसंस्थैः कैरवनबांधवाद्विहगैः ॥
एते न यदा योगाः केन्द्रग्रहवर्जितः शशाङ्कश्च ।
केमद्रुमोऽतिकष्टः शशिनि च सर्वग्रहादृष्टे ॥

From the above, it will be seen that, according to Garga though the position of any one of the five planets in any one of the Kendras will annul or annihilate the effects of the केमुद्रुमयोग it does not produce any of the 3 yogas सुनफा, अनफा and दुरुधुरा.

[Note.—The Moon in a Kendra associated with one of the five planets does not destory the effect of the केमद्रुमयोग.]

(Fourth quarter).—But the Yavanas went further, श्रुतकीर्ति, (Srutakirti) one of the Yavanas, declared that the presence of any of the planets (1) in the 4th house from the Moon is **सुनफा**, (2) in the 10th house **अनफा** and (3) in the 4th and 10th houses is दुरुधुरा. *cf*

चंद्रचतुर्थैः सुनफा दशमस्थः कीर्तिताऽनफा विहगैः ।
उभयस्थितैर्दुरुधुरा केमद्रुमसंज्ञितोऽ यथा योगः ॥

देवशर्मा (Devasarma) went still further than श्रुतकीर्ति and declared the yogas with reference to the नवांश of the Moon. cf.

यद्राशिसंज्ञे शीतांशुर्नवांशे जन्मनि स्थितः ।
तद्द्वितीयस्थितैर्योगः सुनफाख्याप्रकीर्तितः ॥
रिःफस्थैरनफा ज्ञेया ग्रहैर्द्विद्वादशस्थितैः ।
प्रोक्तो दुरुधुरा योगोऽन्यथा केमद्रुमः स्मृतः ॥

The above two views, viz., those of श्रुतकीर्ति and देवशर्मन् are not accepted by वराहमिहिर or other old astrologers. But **कल्याणवर्मा** seems to attach some weight to the views of श्रुतकीर्ति.

Cf. सारावली

चंद्राद्ग्रहैर्निगदिताः सुनफादयश्च केन्द्रस्थितैर्यदि भवन्ति च तेऽत्र योगाः ।
विश्वम्बराधिपकुलेषु महत्सु जाता योगेषु तेषु मनुजेश्वरतां लभन्ते ॥

But वराहमिहिर as also सत्याचार्य would appear to be strict followers of स्कन्द and प्रजापति *Cf* स्वल्पजातक.

रविवर्ज्यं द्वादशगैरनफा चन्द्राद्द्वितीयगैः सुनफा ।
उभयस्थितैर्दुरुधुरा केमद्रुमसंज्ञको योऽन्यः ॥

and सत्य

सुनफात्वनफायोगौ दौरुधुरश्चंद्रसंस्थितः क्षेत्रात् ।
प्राक् पृष्ठतो ग्रहेद्रैरुभयगतैस्तेषु रविवर्ज्यम् ॥
केमद्रुमोऽत्र योगोऽन्यथा भवेद्यत्र गर्हितं जन्म ॥

Parasara also says that the absence of planets in the 2nd and 12th houses from the Moon causes केमद्रुम. (Kemadruma) Cf.

शीतांशोर्द्रविणस्थितैश्च सुनफा यो गोऽनफान्त्यस्थितैः
स्वांत्यस्थैः खचरैर्भवेद्दुरुधरा पङ्केरुहेशोज्झितैः ।
चेद्वित्तव्ययगा न चोद्विपचराः केमद्रुमः स्यात्तदा
प्राचीनैर्मुनिभिः स्मृताः श्रुतिमिता योगाः शशाङ्कोद्भवा

The presence of the planets in the Kendras, the Moon's association with any of them, the aspect of all the planets over the Moon, are all specific cases of exceptions where केमद्रुमयोग does not operate. For पराशर says :

प्रालेयांशुः सूतिकाले यदा वा सर्वैः खेटैर्वीक्ष्यमाणः करोति ।
दीर्घायुष्यं राजयोगं मनुष्यं सत्कोशाढ्यं हन्ति केमद्रुमे च ॥
सर्वे खेटाः केन्द्रतुर्येषु संस्था दुष्टो योगश्चापि केमद्रुमोऽयम् ।
दुष्टं सर्वं स्वं फलं संविहाय कुर्युः पुंसां सत्फलं वै विचित्रम् ॥
सर्वेषु चन्द्रयोगेषु चेदं यत्नाद्विचिन्तयेत् ।
केमद्रुमादिका योगाः संभवेऽस्य लयं ययुः ॥

See also the following slokas from सारावली.

कुमुदगहनबन्धौ वीक्ष्यमाणे समस्तैः
गगनगृहनिवासैर्दीर्घजीवी नरः स्यात् ।
फलमशुभसमुत्थं नैव केमद्रुमोत्थं
भवति मनुजनाथः सार्वभौमो जितारिः ॥

त्रिंशत्सरूपाः सुनफानफाख्याः
षष्टित्रयं दौरुधरे प्रभेदा- ।
इच्छाविकल्पैः क्रमशोऽभिनीय
नीते निवृत्तिः पुनरन्यनीतिः ॥ ४ ॥

Sloka 4.—There are 31 सुनफा (Sunapha) yogas, a similar number of अनफा (Anapha) yogas and 180 varieties of दुरुधरा (Durudhara) yogas. This can be

verified by forming series as described in the rule for finding the number of combinations of a given number of things.

NOTES.

There are 31 varieties of सुनफा, 31 of अनफा and 180 of दुरुधुरायोग. *Cf* गुणाकर.

> सुनफानफयोर्भेदानेकत्रिंशद्वदंति हि ।
> योगे दुरुधुरे तद्वदशीत्या सहितं शतम् ॥

Take for example the सुनफायोग. The second house from the Moon may contain one, two, three, four or all the five planets (viz., Mars, Mercury, Jupiter Venus and Saturn). This will be in 5, 10, 10, 5 and 1 or 31 ways—$[C^5_1+C^5_2+C^5_3+C^5_4+C^5_5]$. Similarly with the अनफायोग.

Now take the case of a सुनफा yoga where the second house from the Moon is occupied by only one planet. In order to make this a Dhurudhura योग, the 12th house from the Moon may contain one, two, three or four planets This can be in $4+6+4+1$ $[C^4_1+C^4_2+C^4_3+C^4_4]$ or 15 ways. So for one सुनफायोग yoga where the 2nd house is occupied by one planet there are 15 varieties of Dhurudhura योग possible. Therefore, for the 5 varieties of सुनफायोग with one planet in the 2nd house there are 5×15 or 75 varieties of Dhuradhura योग.

Next, in the case of a सुनफायोग with 2 planets in the 2nd house, to make this a Dhurudhura yoga, the 12th house may contain one, two or three planets. This can be in $3+3+1$ $[C^3_1+C^3_2+C^3_3]$ or 7 ways. Therefore for the 10 such varieties of सुनफायोग with two planets in the 2nd house, 10×7 or 70 varieties of Dhurudhura yogas are possible. Similarly in the case of a सुनफायोग with 3 planets in the 2nd house, in order to convert it

into a Dhurudhura yoga, the 12th house may contain one or two planets, This will be in 2+1 or 3 ways. For the 10 such varieties of सुनफायोग with three planets in the 2nd house, we have 10×3 or 30 varieties of Dhurudhura.

In the same way, for the 5 varieties of सुनफायोग with 4 planets in the 2nd house we have 5 varieties of Dhurudhura.

In the case of the सुनफा yoga which has all the 5 planets in the 2nd house, no Dhurudhura yoga is possible.

The total number of varieties of Dhurudhura yoga is thus 75+70+30+5=180.

Cf. सारावली--

सुनफानफासरूपा स्त्रिंशद्योगास्त्रिसंगुणाः पञ्च ।
संख्या धौरुधुराणां प्रस्तारविधौ समाख्याताः ॥

स्वयमधिगतवित्तः पार्थिवस्तत्समो वा
भवति हि सुनफायां धीधनख्यातिमांश्च ।
प्रभुरगदशरीरः शीलवान् ख्यातकीर्ति-
र्विषयसुखसुवेषो निर्वृतश्चानफायाम् ॥ ५ ॥

Sloka 5.—The person who has had his birth in the सुनफा (Sunapha) yoga will be a king or his equal with self-acquired property, and renowned for his wisdom and wealth. The man born under the अनफा (Anapha) will be strong, healthy, with amiable manners, known to fame, blessed with material comforts, well-dressed, contented and happy.

NOTES

The principle here is that planets in the 2nd (from the Moon) give rise to accumulation of wealth and planets in the 12th (from the Moon) give rise to enjoyment without caring for accumulation. The position of planets is with respect to Ras positions instead of bhavas.

गुणाकरः—

स्वभुजजनितसंपत्से सुखीशीलसारं
सुखिनमुदितकीर्त्तिर्धर्मधुर्यं बुधं च ।
नृपतिसमवपूर्ं मानिनं नीतियुक्तं
जनयति सुनफायामेणलक्ष्म्या मनुष्यम् ॥
विषयसौख्ययुतो विभुरीश्वरः प्रथितकीर्तिरनल्पगुणोदयः ।
विमलशीलयुतो विमदस्तथा प्रियवचा तमवेदनफाभवः ॥

Also सारावली—

श्रीमान् स्वबाहुविभवो बहुधर्मशीलः
शास्त्रार्थविद्बहुयशाः स्वगुणाभिरामः ।
शान्तः सुखी क्षितिपतिः सचिवोऽथवा स्यात्
सूतः पुमान् विपुलधीः सुनफाभिधाने ॥
वाग्मी प्रभुर्द्रविणवानगदः सुशीलो
भोक्तान्नपानकुसुमाम्बरभामिनीनाम् ।
ख्यातः समाहितगुणः सुखशस्तचित्तो
योगे निशाकरकृते त्वनफे सुवेषः ॥

उत्पन्नभोगसुखभुग्धनवाहनाढ्य-
स्त्यागान्वितो दुरुधराप्रभवः सुभृत्यः ।
केमद्रुमे मलिनदुःखितनीचनिःस्वाः
प्रेष्याः खलाश्च नृपतेरपि वंशजाताः ॥ ६ ॥

Sloka. 6—Taking freely to the joys of life as they crop up and blessed with abundance of wealth and vehicles, the person born under the दुरुधरा (Dhurudhura) yoga is bountiful and waited upon by faithful attendants. But those born under the केमद्रुम (Kemadruma) yoga, though they may be of a princely race, become obscure, miserable, given to base way penurious, drudging as menials and wickedly inclined.

NOTES.

Persons born under दुरुधरा (Dhurudhura) yoga earn (becaues of planets in the 2nd) and at the same time enjoy or spend (because of planets in the 12th). In the case of केमद्रुम (Kemadruma), the yoga should be predicted only if, as stated above, there are no planets in any of the Lagna Kendras or with the Moon in any one Lagna Kendra.

गुणाकरः—

द्रविणवाहनबुद्धिगुणान्वितो भृतकुटुम्बभरो धुरि संस्थितः ।
विविधयोगसुखैकनिधिः सदा दुरुधुराप्रभवः प्रथितो भवेत् ॥
प्रेष्यः खलो लोकविरुद्धवृत्तिः दारिद्र्यदुःखैरुपतप्तदेहः ।
कान्तासुहृद्वस्त्रधनैर्विहीनः केमद्रुमेयो नृपवंशजोऽपि ॥

Also सारावली—

वाग्बुद्धिविक्रमगुणैः प्रथितः पृथिव्यां
स्वातन्त्र्यसौख्यधनवाहनभोगभोगी ।
दाता कुटुम्बधनपोषणलब्धखेदः
सद्वृत्तवान्दुरुधराप्रभवो धुरिस्थः ॥
कान्तान्नपानगृहवस्त्रसुहृद्विहीनो
दारिद्र्यदुःखगददैन्यमलैरुपेतः ।
प्रेष्यः खलः सकललोकविरुद्धवृत्तिः
केमद्रुमे भवति पार्थिववंशजोऽपि ॥

उत्साहशौर्यधनसाहसवान्महीजः
सौम्यः पटुः सुवचनो निपुणः कलासु ।
जीवोऽर्थधर्मसुखभाङ् नृपपूजितश्च
कामी भृगुर्बहुधनो विषयोपभोक्ता ॥ ७ ॥

Sloka 7.—If the planet in the 2nd or the 12th be Mars, the person born will be energetic, powerful, wealthy and bold. If it be Mercury, he will be skilful, eloquent and proficient in the arts. If it be Jupiter, he will be wealthy, virtuous, happy and honoured by the sovereign If it be Venus, he will be very rich and a sensualist.

NOTES.

Varahamihira does not differentiate the effect of the planets by their positions in the 2nd or in the 12th house, so far as these yogas are concerned. He attributes the effects to the planets causing the yoga without reference to their being in the 2nd or the 12th house.

गुणाकरः—

उत्साहिनं साहसिंन च शूरमर्थान्वितं भूमिसुतः करोति ।
वक्तारमेणाङ्कसुतः कलाज्ञं नृपार्चितं ज्ञः सुखधर्मयुक्तम् ॥
सुनफादिस्थितः शुक्रः कमन विषयादिकम् ॥

परविभवपरिच्छदोपभोक्ता
रवितनयो बहुकार्यकृद्गणेशः ।
अशुभकृदुडुपोऽह्नि दृश्यमूर्ति-
र्गलिततनुश्च शुभोऽन्यथाऽन्यदूह्यम् ॥ ८ ॥

Sloka 8.—If Saturn be the planet in the 2nd or 12th house from the Moon, the person born will enjoy on other people's wealth, cloths, etc., will engage himself in various occupations and will be a leader of men. In a day-birth, the Moon if situated in the visible half of the zodiac will cause evil; but if he be in the invisible half, he will do good. If it be otherwise, the results also will be reverse.

NOTES.

If the Moon be in the visible half (7th to 1st) for a day-birth, i.e., when the Sun also is in the visible half, it will not be auspicious, If the Moon is in the visible half (even if he be a weak Moon) for a night-birth, i.e., when the Sun is in the invisible half, the Moon will be auspicious. When the Moon is in the invisible half for a night scenery (when the Sun also is in the invisible half), it is bad When the Moon is in the invisible half in a day scenery (when the Sun is in the visible half), the Moon is very good.

N.B.—This is important for all yogas and combinations.

गुणाकरः—

परकार्यकरं मन्दः परद्रव्योपभोगिनम् ॥
अनुदितगृहगः स्याद्धि सौख्याय चन्द्रो
निशि समुदितभस्थो व्यत्ययात्तापकारी ॥

Also सारावली—

औत्पातिकः कृशतनुर्निशि चाप्यदृश्यो
दृश्यो दिवा शिशिरगुर्भयशोकदः स्यात् ।
एवं स्थितः समफलं पृथिवीपतित्वं
यातोऽन्यथा प्रकुरुते परिपूर्णमूर्तिः ॥

लग्नादतीव वसुमान्वसुमाञ्छशाङ्कात्
सौम्यग्रहैरुपचयोपगतैः समस्तैः ।
द्वाभ्यां समोऽल्पवसुमांश्च तदूनताया-
मन्येष्वसत्स्वपि फलेष्विदमुत्कटेन ॥ ९ ॥

Sloka 9.—If all the four benefics, *viz.*, the Moon, Mercury, Jupiter and Venus be in the Upachaya houses (3rd, 6th, 10th and 11th) from the Lagna, the person born will be immensely rich. If the three benefics,

Mercury, Jupiter and Venus be in Upachaya Rasis with respect to the Moon, the man becomes an ordinary land-lord. If only two benefics be in these houses, he will have medium wealth If there should be only one benefic, his wealth will be less. (If none, he will own no land or house.) Even if there should be other malefic yogas, the effect of this yoga will prevail.

NOTES

The principle to be deduced from this is that benefics in the 3rd, 6th, 10th and 11th houses bring forth maximum income with minimum labour, that is by luck or fortune. If malefics should occupy the above positions, the man will have maximum labour and minimum income by dint of hard struggle and work, and so may not be a great gainer financially.

This should be read along with the latter half of the previous sloka.

गुणाकरः—

बहुविभवसमेतो द्रव्यवान् साधुखेटैः ।
उपचयगृहयातैर्लग्नतोहारभासोः ॥

Also सारावली—

लग्नादुपचयसंस्थैः शुभैः समस्तैर्महाधनो द्वाभ्याम् ।
मध्यं चैकेनाधममेवं चन्द्रादपि तदूनः ॥

CHAPTER XIV

द्विग्रहयोगाध्यायः

तिग्मांशुर्जनयत्युषेशसहितो यन्त्राश्मकारं नरं
भौमेनाघरतं बुधेन निपुणं धीकीर्तिसौख्यान्वितम् ।
क्रूरं वाक्पतिनान्यकार्यनिरतं शुक्रेण रङ्गायुधै-
र्लब्धस्वं रविजेन धातुकुशलं भाण्डप्रकारेषु वा ॥ १ ॥

Sloka **1.**—If, at the birth of any person, the Sun be in conjunction with the Moon, he will be skilled in machinery and stone work; if the Sun be in conjunction with Mars, the person born will be intent in doing sinful deeds; if he is associated with Mercury, the person will be clever, intelligent, famous and happy. If the Sun be in conjunction with Jupiter, the person born in the yoga will be cruel, and interested in other people's work. If the Sun and Venus be together at a birth, the person concerned will earn money as an actor or by the use of weapons. If the Sun be associated with Saturn the person born will be clever in working in metals or in various sorts of merchandise.

From an examination of the effects given above it will be seen that :—

the Sun conjunction Moon confers on the native a creative spirit;

the Sun conjunction Mars—a destructive spirit;

the Sun conjunction Mercury—a proficient, with a good name and famous, but not good for finance;

the Sun conjunction Jupiter—cruel-hearted, benefits others at the cost of himself;

the Sun conjunction Venus—an imitative spirit;

the Sun conjunction Saturn—one who will work hard.

Varahamihira consistently maintains that conjunctions are bad from the financial point of view. The Sun conjunction Moon (Amavasya conjunction) in an exception.

गुणाकरः—

सूर्ये सशुभ्ररुचि यन्त्रदृषद्विधिज्ञः
सारे भवेद्रधरतः सबुधे कलाज्ञः
क्रूरो ऽन्यकार्यनिरतः सगुरौ सशुक्रे
रङ्गायुधार्जितधनः सशनौ सुवण्यः ॥

कूटस्त्र्यासवकुम्भपण्यमशिवं मातुः सवक्रः शशी
सज्ञः प्रश्रितवाक्यमर्थनिपुणं सौभाग्यकीर्त्यान्वितम् ।
विक्रान्तं कुलमुख्यमस्थिरमतिं वित्तेश्वरं साङ्गिरा
वस्त्राणां ससितः क्रियादिकुशलं सार्किः पुनर्भूसुतम् ॥ २ ॥

Sloka 2.—If the Moon be in conjunction with Mars, the person born will be a dealer in hammers, ploughs or other rough instruments, women, drinks and earthen jars; he will be disobedient to his mother. If the Moon be associated with Mercury, the man born in the yoga will be sweet-tongued, clever in interpreting, and endowed with good luck and fame. When the Moon is in conjunction with Jupiter, the person born will be over-powering (his enemies), but fickle-minded; he will be a chief of his family and wealthy. When Venus is associated with the Moon, the person born will be an adept in weaving, tailoring and dyeing of cloths. If the

Moon be in conjunction with Saturn, the person born will be the son of a widow remarried.

NOTES.

Moon conjunction Mars—here Varahamihira disagrees from Parasara who maintains that शशिमंगल (Sasimangala) yoga is good. Cf. Western astrologers.

Moon conjunction Mercury—combination of two benefics gives good results is well borne out by this yoga. Even this is not good for finance.

Moon conjunction Jupiter—this is an exception to the ordinary rule above quoted that even conjunction of benefics will not be good for finance

Moon conjunction Venus—no success in finance indicated.

Moon conjunction Saturn—bad for finance.

गुणाकरः—

मद्याङ्गनाकूटघटैकपण्यः सारे विधौ स्यादहितश्च मातुः ।
सज्ञे सुकाव्यः सुभगः सुदक्षः शूरोऽर्थवानस्तिरधीः सजीवे ॥
शुक्रेण संयुते चन्द्रे स्याद्वस्त्रव्यवहारकृत् ।
आर्किणा रजनीनाथः कुकर्मा दुर्नयस्तथा ॥

मूलादिस्नेहकूटैर्व्यवहरति वणिग्बाहुयोद्धा ससौम्ये
पुर्यध्यक्षः सजीवे भवति नरपतिः प्राप्तवित्तो द्विजो वा ।
गोपो मल्लोऽथ दक्षः परयुवतिरतो द्यूतकृत्सासुरेज्ये
दुःखार्त्तोऽसत्यसंधः ससवितृतनये भूमिजे निन्दितश्च ॥ ३ ॥

Sloka 3.—If the Mars and Mercury be together, the person born in the yoga will be a dealer in herbs, plants, barks, oils, and drugs, and clever in boxing. When Mars is in conjunction with Jupiter, the person born will be a leader of a city, or a king, or a wealthy Brahmin. The effect of Venus and Mars being together at a birth will be that the person born will be a shepherd, a

wrestler, skilful, addicted to other people's wives or a gambler If Mars be in conjunction with Saturn at the birth of a person, he will be miserable, untruthful and despised by all.

NOTES.

Mars conjunction Mercury—the professions mentioned are all condemned ones, according to Manu; also bad for finance.

Mars conjunction Jupiter—occupies a good position. (Cf. Western astrologers). Earns by his own exertion—an exception to the ordinary rule.

Mars conjunction Venus—a moral wreck. Varahamihira condemns this yoga, while Parasara and others advocate the same.

Mars conjunction Saturn – conjunction of two malefics, bad.

गुणाकरः—

बाहुयुद्धकुशलः सबुधे स्याद्भूसुते विविधभेषजपण्यः ।
ब्राह्मणो धनयुतो नृपतिर्वा ग्रामपत्तनपतिः ससुरेज्ये ॥
मल्लोऽन्यनारीनिरतोऽथ गोपो द्यूते च शक्तो भृगुणा समेते ।
भौमे समन्दे जननिन्दितः स्याद्दुःखान्वितोऽसत्यवचः प्रपञ्चः ॥

सौम्ये रङ्गचरो बृहस्पतियुते गीतप्रियो नृत्यविद्
वाग्मी भूगणपः सितेन मृदुना मायापटुर्लङ्घकः ।
सद्विद्यो धनदारवान्बहुगुणः शुक्रेण युक्ते गुरौ
ज्ञेयः श्मश्रुकरोऽसितेन घटकृज्जातोऽन्नकारोऽपि वा ॥ ४ ॥

Sloka 4.—When Mercury and Jupiter are in conjunction, the person born wlll be an actor, fond of music and versed in the art of dancing. If Venus be in conjunction with Mercury, the person born will be eloquent, possess lands, and will become a head of an

assembly. If Saturn be associated with Mercury, the person born will be clever in cheating others, and disobedient to his superiors. The man at whose birth Jupiter and Venus occupy one house will have good learning, possess wealth and wife and have many good qualities. If Jupiter and Saturn be together at a birth, the person affected by the yoga will be a barber, a potter or a cook.

NOTES.

Mercury conjunction Jupiter. This is also is not a good yoga for finance unless these planets rule the house of wealth. रंगचर (Ranga chara) may also mean a Statesman.

Mercury conjunction Venus—the person may be a fine speaker with considerable influence. This also is not a good yoga for finance.

Mercury conjunction Saturn—the person born under this yoga will prove a rogue and a transgressor of all divine laws. Not good for finance.

Jupiter conjunction Venus—this is an exception to the ordinary rule of conjunctions being bad. Good for finance.

Jupiter conjunction Saturn—bad for eye-sight. Marriage and start in life simultaneous. By entry of the wife into his house, the man begins to earn.

From the above it will be seen that conjunctions are generally bad, especially from the financial point of view.

Exceptions.—Jupiter forming a conjunction with the Moon, Mercury and Venus and to a certain extent with Mars is good for finance.

गुणाकरः— 1

सौम्ये भवेद्रङ्गचरः सजीवे गीतप्रियो नृत्यविधिप्रवीणः ।
वाग्मी सशुक्रे गणपोऽवनीशो मायापटुर्लङ्घक आर्कियुक्ते ॥
विद्यान्वितः सोशनसीन्द्रवन्द्ये सदारवित्तो गुणवान्नतीव ।
स्याद्रङ्गकाद्यो [illegible] शिल्पी तथा श्मश्रुविधि[illegible] ॥

असितसितसमागमेऽल्पचक्षु-
र्युवतिसमाश्रयसंप्रवृद्धवित्तः ।
भवति च लिखिपुस्तकचित्रवेत्ता
कथितफलैः परतो विकल्पनीयाः ॥ ५ ॥

Sloka 5.—If Venus and Saturn be together at a birth, the person affected by the yoga will be short-sighted, will get his wealth augmented through a young woman. (His marriage will be a key-note to financial success). He will be skilled in writing and painting. If more than two planets occupy a house, prediction should be made by combining the effects described for the several possible pairs of planets constituting the yoga.

गुणाकरः—

सितासितावेकगृहं प्रयातो स्त्रीसंश्रयात् प्राप्तधनः कलाज्ञः ।
मन्देक्षणो लेखलिपिप्रवीणः चित्रज्ञउक्तैपरतो विकल्प्यः ॥

CHAPTER XV

प्रव्रज्यायोगाध्यायः

एकस्थैश्चतुरादिभिर्बलयुतैर्जाताः पृथग्वीर्यगैः
शाक्याजीविकभिक्षुवृद्धचरका निर्ग्रन्थवन्याशनाः ।
माहेयज्ञगुरुक्षपाकरसितप्राभाकरीनैः क्रमात्
प्रव्रज्या बलिभिः समाः परजितैस्तत्स्वामिभिः प्रच्युतिः ॥ १ ॥

Sloka 1.—If, at a birth, four or more planets possessed of strength occupy a single house, the person born will become a शाक्य (Sakya), a जीविक (Jeevika), a भिक्षु (Bhikshu), a वृद्ध (Vriddha) or गुरु (Guru), a चरक (a Charaka), a निर्ग्रन्थ (Nirgranttha) or विवास (Vivasa), a a वन्याशन (Vanyasana) or वानप्रस्थ (Vanaprastha), according as Mars, Mercury, Jupiter, the Moon, Venus, Saturn or the Sun is the strongest planet of the group. If the strongest planet in question be conquered in planetary war by another planet or planets at the time of birth, the person will relinquish that stage of ascetic life and revert to his previous condition in life.

NOTES.

The following sloka from जातकपारिजात (Jatakaparijata) explains the several terms referred to in the above verse.

वानप्रस्थस्तपस्वी वनगिरिनिलयो नग्नशीलो विवास
भिक्षुः स्वादेकदण्डी सततमुपनिषत्तत्वनिष्ठो महात्मा ।
नानादेशप्रवासी चरकपतिवरः शाक्ययोगी कुशीलो
राजश्रीमान् यशस्वी गुरुरशनपरो जल्पको जीवकः स्यात् ॥

A वानप्रस्थ (Vanaprasttha) is a religious man engaged in the

practice of rigorous and devout penance. A विवास (Vivasa) is a naked ascetic dwelling in hills and forests. A भिक्षु (Bhikshu) is an illustrious ascetic with a single staff for his symbol engaged ever and anon in the contemplation of the truths of the sacred scriptures. A चरक (Charaka) is a religious mendicant wandering over many countries. A शाक्य in an ill-behaved ascetic of the Buddhist class. A गुरु (Guru) is a celebrated teacher endowed with royal splendour. A जीवक (Jeevaka) is a garrulous and gluttonous mendicant.

Strongest planet of the group	Stage of life, i.e., kind of ascetic or holy order	Remarks
माहेय ... Maheya or Mars	शाक्य Sakya	शक्ति Sakti– form of worship.
Jna or Mercury	जीविक Jeevika	विष्णु Vishnu—form of worship.
गुरु Guru or Jupiter	भिक्षु Bhikshu	Sankhya system of philosophy.
क्षपाकर ... Kshapakara or the Moon	वृद्ध ... Vriddha or Guru	Belief in Parameswara. Those that go about begging with skull-like thing for alms.
सित ... Sita or Venus	चरक Charaka	Meterialistic School. Lakshmi Maya.
प्रभाकरी ... Prabhakari or Saturn	निर्ग्रन्थ Nirgranttha	Digambara Sanyasin.
इन Ina—The Sun	वन्याशन Vanyasana or वानप्रस्थ Vanaprastha	Simple living and high thinking, denoting high intellectual and spiritual development.

If there are in one house four or more strong planets (one of them exceedingly strong—all the planets cannot be very strong in one sign), the school of philosophy pertaining to that planet is followed by the native by becoming an ascetic of that order. If, among the 4 planets, two are in conjunction, the weakest (by virtue of conjunction) nullifies the yoga of the strong planet. The man takes to the religion or faith indicated by the strongest planet, but give it up at the end without much advancement in the faith.

गुणाकरः—

एकमन्दिरगतैश्चतुराद्यैर्भास्करप्रभृतिभिर्बलयोगात् ।
तापसस्थविररक्तपटाख्या जीवभिक्षुचरकक्षपणाः स्युः ॥

रविलुप्तकरैरदीक्षिता बलिभिस्तद्गतभक्तयो नराः
अभियाचितमात्रदीक्षिता निहितैरन्यनिरीक्षितैरपि ॥ २ ॥

Sloka 2. - If strong planets capable of leading to asceticism be obscured by the Sun's rays, the persons born will have great reverence for ascetics, though they may not become initiated into the holy order. If the planets referred to above be overcome in planetary war and aspected by other planets, the person concerned will seek admission into the holy order without success.

NOTES.

If the Sun forms a conjunction with other planets as in the first sloka, then the man does not become a Sanyasin at all. What the Sun actually does is, he improves the devotional side in the school of philosophy denoted by the strong planet but does not make him a Sanyasin of that school of thought. If the planet that is defeated (by conjunction as above) be aspected by any planet, then the man makes persistent efforts of attaining the end in view.

गुणाकरः—

अदीक्षिताः सूर्यबलिप्रदेहैर्वीर्यान्वितास्तद्गतभक्तयः स्युः ।
तत्प्रच्युतिस्त्वन्यजितैस्तदीशैर्दृष्टैर्हतैर्याचितदीक्षकाश्च ॥

Also सारावली:—

प्रव्रज्यायाः स्वामी रविमुषिततनुर्निरीक्षितो वाऽन्यैः ।
याचितदीक्षा भवति च यवनाधिपतेर्यथावाक्यम् ॥

जन्मेशोऽन्यैर्यद्यदृष्टोऽर्कपुत्रं
पश्यत्यार्किर्जन्मपं वा बलोनम् ।
दीक्षां प्राप्नोत्यार्किदृक्काणसंस्थे
भौमार्क्यंशे सौरदृष्टे च चन्द्रे ॥ ३ ॥

Sloka 3.—If the lord of the sign occupied by the Moon having no aspect of other planets on itself aspect Saturn, or if Saturn aspect the lord of the sign occupied by the Moon, devoid of strength, the person born becomes an ascetic. When the Moon occupies a decanate of Saturn and is aspected by that planet, the yoga leads to the renunciation of the world. The same is the case when the Moon occupying a Navamsa of Saturn or Mars is aspected by Saturn.

NOTES.

First half.—The same effect is attributed for the लग्नेश (Lagnesa) in place of जन्मेश (Janmesa) *Cf* जातकपारिजात (Jatakaparijata) XV. 40.

न वीक्षितश्चेदितरग्रहेन्द्रै लग्नाधिपः पश्यति भानुपुत्रम् ।
लग्नाधिपं वा यदि भानुपुत्रः सन्न्यासयोगो हि बलेन हीनम् ॥

There is another interpretation for the latter half—vix., "If the Moon placed in the decanate of Saturn be at the same

time in a Navamsa of Mars or Saturn and be also aspected by Saturn (any aspect whether from the 3rd, 7th or 10th), the man becomes an ascetic." *Cf.* जातकपारिजात (Jatakaparijata) XV. 41·

चन्द्रे भानुसुतेक्षिते रविसुतद्रेक्काणयाते तथा
भिक्षुर्मन्दनिरीक्षिते रविसुतक्षोणीसुतांशे विधौ ॥

गुणाकरः—

जन्मेश्वरोन्यैर्न विलोकितश्चेदालोकयत्यर्कसुतं प्रसूतौ ।
जन्माधिपं विक्रमहीनमार्कीं विलोकयन्वा श्रमिणां प्रसूतौ ॥
मन्दद्रेष्काणगः सूतौ मन्दारनवभागगः ।
सौरावलोकितः कुर्यान्निर्ग्रन्थिमुडुनायकः ॥

Also सारावली

शशीदृकाणे रविजस्य संस्थितः
कुजार्किदृष्टः प्रकरोति तापसम् ।
कुजांशके वा रविजेन दृष्टो
नवांशतुल्यं कथयन्ति तत्पुनः ॥
जन्माधिपः सूर्यसुतेन दृष्टः शेषैरदृष्टः पुरुषस्य सूतौ ।
आत्मीयदीक्षां कुरुते ह्यवश्यं पूर्वोक्तमत्रापि विचारणीयम् ॥

सुरगुरुशशिहोरास्वार्किदृष्टासु धर्मे
गुरुरथ नृपतीनां योगजस्तीर्थकृत् स्यात् ।
नवमभवनसंस्थे मन्दगेऽन्यैरदृष्टे
भवति नरपयोगे दीक्षितः पार्थिवेन्द्रः ॥ ४ ॥

Sloka 4.—When Jupiter, the Moon and the Lagna are aspected by Saturn and Jupiter occupies the 9th house, the person born in the Rajayoga will become a holy illustrious founder of a system of philosophy. When Saturn occupies the 9th house and is not aspected by

any planet, the person possessed of Rajayoga will betake himself to the holy order before becoming a lord of men.

NOTES.

Cf. गुणाकरः—

मन्देक्षितेषु शशिलग्नगुरुष्वथेज्ये धर्मे सुतीर्थकृदिलापतियोगजातः ।
सूर्यात्मजे नवमगेऽन्यखगैरदृष्टे स्याद्दीक्षितोऽपि नृपयोगभवो नृपेन्द्रः ॥

Also जातकपारिजात Jatakaparijata XV—21.

जीवारमन्दलग्नेषु मन्ददृष्टियुतेषु च ।
लग्नाद्धर्मगते जीवे नृपयोगोऽपि तीर्थकृत् ॥
नवमस्थानगे मन्दे नभोगैर्नावलोकिते ।
नृपयोगोऽपि संजातो दीक्षितो नृपतिर्भवेत् ॥

Jup.			
	I		Lagna
Saturn			Sun
	Mars	Moon	Merc. Venus

Jup.	Moon	Mars	Lagna
Saturn	II		
			Sun Merc. Venus

For further details, the reader is referred to the chapter on प्रव्रज्यायोग Pravrajyayoga in सारावली Saravali, Ch. XX.

——✣—

CHAPTER XVI

ऋक्षशीलाध्यायः

The several effects described in this chapter for the 27 asterisms may be classified as either good or bad for purposes of convenience as shown in the following statement.

Nakshatra	Effect	Ruler of the योगतारा-Yogatara
Aswini	Good	Ketu
Bharani	Good	Venus
Krittika	Good	Sun
Rohini	Good	Moon
Mrigasiras	Good	Mars
Ardra	Bad	Rahu
Punarvasu	Not very Good	Jupiter
Pushya	Good	Saturn
Aslesha	Bad	Mercury
Makha	Good	Ketu
Purvaphalguni	Good	Venus
Uttaraphalguni	Good	Sun
Hasta	Bad	Moon
Chitra	Good	Mars
Swati	Good	Rahu
Visakha	Bad	Jupiter
Anuradha	Bad	Saturn
Jyeshta	Bad	Mercury
Mula	Good	Ketu
Purvashadha	Good	Venus
Uttarashadha	Good	Sun
Sravana	Good	Moon
Dhanishta	Good	Mars
Satabhishak	Good	Rahu
Purvabhadrapada	Good	Jupiter
Uttarabhadrapada	Good	Saturn
Revati	Good	Mercury

The Nakshatras that are in the 8th sign (*i e*, वृश्चिक (Vrischika) where the Moon is in depression are the 16th, the 17th and the 18th. These are bad for the Moon. The middle Nakshatra of the 6th sign, *viz*, Hasta is also bad. Among the ऋक्षसन्धि (Riksha Sandhi) Nakshatras, *viz*., आश्लेषा (Aslesha), ज्येष्ठा (Jyeshta) and रेवती (Revati). the last is good, because he is in Jupiter's sign. आर्द्रा (Ardra) is a रुद्र (Rudra) Nakshatra of fire. Therefore the Moon, a watery planet in आर्द्रा (Ardra) is bad (except for fiery planets like the Sun, Mars, etc.).

All Nakshatras that are bad for the Moon, are in अवरोह (avaroha) position for the Moon, that is, away from the exaltation. Again, all stars that are bad for the Moon are in the 4th, 6th and 8th signs of the zodiac with the notable exception of आर्द्रा (Ardra).

The 8th sign (Vrichika) is throughout bad for the Moon, Similar results should be expected if the Moon is progressed to the 8th house as per any system. The middle of the 6th sign (*viz*., हस्ता Hasta is bad when the Moon progresses there. The end of the 4th sign is (आश्लेषा Aslesha) similarly bad. A fiery star like आर्द्रा (Ardra) is bad for a watery planet like the Moon. The Moon progressing to the end of the 4th sign (कटक Kataka), the middle of the 6th sign (कन्या Kanya) and the 8th sign (वृश्चिक Vrischika) in any horoscope is bad.

Varahamihira has considered that the Moon is good or capable of giving good results in the Nakshatras ruled (according to विंशोत्तरी Vimsottari system) by benefics (including Nakshatras ruled by herself) and also the Nakshatras ruled by her friend the Sun. Next, the Nakshatras ruled by Mars is a little beneficial. The

Nakshatras ruled by malefics, though good, are not capable of much improvement for finance. The above analysis is with respect to finance, subject to what has been stated already with respect to the 6 Nakshatras, *viz*., विशाखा (Visakha), अनुराधा (Anuradha), ज्येष्ठा (Jyeshta), हस्ता (Hasta), आश्लेषा (Aslesha) and आर्द्रा (Ardra).

It should further be noted that Nakshatras in the signs Makara and Kumbha (Saturn's), though they are ruled by benefics according to the rule given above, are not capable of making the native generous. Because, the Nakshatras are in the house owned by Saturn, a conservative, stingy planet *Cf.* अदाता (Adata) for पूर्वाभाद्रपदा (Purvabhadrapada) and दुर्ग्राह्य (Durgrahya) for शतभिषक् (Satabhishak) and लुब्ध (Lubdha) for धनिष्ठा (Dhanishta).

The Moon is good generally in the signs or Nakshatras ruled by benefics.

प्रियभूषणः सुरूपः सुभगो दक्षोऽश्विनीषु मतिमांश्च ।
कृतनिश्चयसत्यारुग्दक्षः सुखितश्च भरणीषु ॥ १ ॥

Sloka 1.—The person born under the star अश्विनी (Aswini) will be fond of ornaments, lovely in appearance, liked by all, clever and intelligent. If, at a person's birth, the Moon be in the star भरणी (Bharani), he will carry out his purpose to the end, will be truthful, free from malady, clever and happy.

गुणाकर:—

दक्षः सुरूपः प्रियमण्डनश्च
धीसंयुतः स्यात् सुभगोऽश्विनीषु ।

कल्पः सुखी सत्यवचः प्रपञ्चः
प्रारब्धकारी भरणीषु दक्षः ॥

बहुभुक् परदाररतस्तेजस्वी कृत्तिकासु विख्यातः ।
रोहिण्यां सत्यशुचिः प्रियंवदः स्थिरमतिः सुरूपश्च ॥ २ ॥

Sloka 2.—He who is born in कृत्तिका (Krittika), will eat much, will be addicted to other people's wives, will be brilliant in appearance and famous. The person born in रोहिणी (Rohini) will be truthful, pure, sweet-tongued, with a settled mind and lovely in appearance.

गुणाकरः—

तेजस्वी परदारगो ऽतिबहुभुक् ख्यातो भवेदग्निभे ।
रोहिण्यां प्रियसत्यवागतिशुची रूपाधिकोऽथैन्दवे ॥

चपलश्चतुरो भीरुः पटुरुत्साही धनी मृगे भोगी ।
शठगर्वितः कृतघ्नो हिंस्र पापश्च रौद्रर्क्षे ॥ ३ ॥

Sloka 3.—If a person be born in मृगशीर्षा (Mrigasirsha), he will be fickle, sharp-witted, timid, eloquent, industrious, wealthy and indulging in sensual pleasures ; if in आर्द्रा (Ardra), he will be perfidious, haughty, ungrateful, mischievous and sinful.

गुणाकरः—

. . . . अथैन्दवे

उत्साही चतुरः पटुः सुचपलो भीरुर्धनी भोगवान् ।
हिंस्रः पापरथः कृतघ्न उदितो गर्वी तथार्द्राभवः ॥

दान्तः सुखी सुशीलो दुर्मेधा रोगभाक् पिपासुश्च ।
अल्पेन च संतुष्टः पुनर्वसौ जायते मनुजः ॥ ४ ॥

Sloka 4.—The person born under the star पुनर्वसु (Punarvasu) will be self-controlled, happy, amiable, dull, afflicted with disease, thirsty and easily contented.

गुणाकरः—

दान्तः सुशील. सुखवान् पिपासुः
कुधीरकल्योऽदितिभेऽल्पतुष्टः ॥

शान्तात्मा सुभगः पण्डितो धनी धर्मसंसृतः पुष्ये ।
शठसर्वभक्षणपापः कृतघ्नधूर्तश्च भौजङ्गे ॥ ५ ॥

Sloka 5.—If a person be born in पुष्य (Pushya), he will be composed in mind, liked by all, learned, wealthy and inclined to be virtuous; if in आश्लेषा (Aslesha), he will be insincere, inclined to hoarding everything, sinful, ungrateful and deceitful.

गुणाकरः—

शान्तो धनाढ्यः सुभगो बुधः स्या-
द्धर्माश्रितो वाक्पतिभे प्रसूतः ।
भुजङ्गभे पापरतः कृतघ्नो
धूर्तः शठः स्यादपि सर्वभक्षः ॥

बहुभृत्यधनो भोगी सुरपितृभक्तो महोद्यमः पित्र्ये ।
प्रियवाग्दाता द्युतिमानटनो नृपसेवको भाग्ये ॥ ६ ॥

Sloka 6.—The person born under the star मघा (Magha) will be wealthy and have many servants, will enjoy life, worship the Gods and the Manes and be very industrious; while the man born in पूर्वफल्गुनी (Purvaphalguni) will speak sweetly, will be liberal in gifts, bright in appearance, fond of wandering, and loyal to his sovereign.

गुणाकरः—

बहुस्वभृत्यः पितृदेवभक्तो
मघासु भोगी महदुद्यमश्च ।
भाग्यो वदान्यो नृपसेवकः स्या-
ज्जातोऽटनः श्लक्ष्णवचाः सकान्तिः ॥

सुभगो विद्याप्तधनो भोगी सुखभाग्द्वितीयफाल्गुन्याम् ।
उत्साही धृष्टः पानपोऽघृणी तस्करो हस्ते ॥ ७ ॥

Sloka 7.—The person born under the star उत्तरफल्गुनी (Uttaraphalguni) will be loved by all, earn money by his own learning, will be voluptuous and happy. If a person be born under the star हस्ता (Hasta), he will be industrious, impudent, fond of drinking, merciless and thievish.

गुणाकरः—

भोगान्वितः सौख्ययुतो नितान्त-
विद्याप्तवित्तः सुभगो यमर्क्षे ।
उत्साही प्रतिभानवान् गतघृणश्चौरः करे पानपः ॥

चित्राम्बरमाल्यधरः सुलोचनाङ्गश्च भवति चित्रायाम् ।
दान्तो वणिक् कृपालुः प्रियवाग्धर्माश्रितः स्वातौ ॥ ८ ॥

Sloka 8.—The person born under the star चित्रा (Chitra) will wear beautiful garments and flowers, and will have beautiful eyes and limbs, while the one born in स्वाती (Swati) will be modest, clever in trade, will be compassionate, sweet in speech and virtuous.

गुणाकरः—

चार्वाङ्गः प्रियचित्रवस्त्रकुसुमस्त्वाष्ट्रे विशालेक्षणः ।
धर्मज्ञः प्रियवाग्वणिक्पवनभे दान्तो दयालुर्भवेत् ॥

ईर्ष्युर्लुब्धो द्युतिमान्वचनपटुः कलहकृद्विशाखासु ।
आढ्यो विदेशवासी क्षुधालुरटनोऽनुराधासु ॥ ९ ॥

Sloka 9.—The person born under the star विशाखा (Visakha) will be envious, covetous, of bright appearance, clever in talking and quarrelsome. The man born in अनुराधा (Anuradha) will be opulent, will be dwelling in foreign countries, will be unable to endure hunger and will ramble from place to place.

गुणाकरः—

दीर्घश्चारुवचो रुचिः कलहकृल्लुब्धो विशाखासु च ।
धनी क्षुधालुश्च विदेशवासी मैत्रेऽटनः स्यात् ॥

ज्येष्ठासु न बहुमित्रः संतुष्टो धर्मकृत्प्रचुरकोपः ।
मूले मानी धनवान् सुखी न हिंस्रः स्थिरो भोगी ॥ १० ॥

Sloka 10.—If a person be born in the star ज्येष्ठा (Jyeshta), he will not have many friends; he will be contented, will be virtuous and will be exceedingly irritable. The one born in मूला (Moola) will be proud,

wealthy, happy, of a soft disposition, firm-minded, but luxurious in his living.

गुणाकरः—

अथ शक्रधिष्ण्ये ।
तुष्टोऽल्पमित्रो बहुरुट् सधर्मो
मूलेऽर्थमानस्थिरभोगयुक्तः ॥

इष्टानन्दकलत्रो मानी दृढसौहृदश्च जलदैवे ।
वैश्वे विनीतधार्मिकबहुमित्रकृतज्ञसुभगश्च ॥ ११ ॥

Sloka 11.—The person born in the star पूर्वाषाढा (Purvashadha) will have an amiable wife, will be proud and firm in friendship; while the person born in उत्तराषाढा (Uttarashadha) will be well-behaved, righteous, will have many friends, will be grateful and amiable.

गुणाकरः—
प्रियानन्दः प्रियश्चाप्ये मानी स्याद् दृढसौहृदः ।
विनीतो धार्मिको वैश्वे कृतज्ञो बहुबान्धवः ॥

श्रीमाञ्छ्रवणे श्रुतवानुदारदारो धनान्वितः ख्यातः ।
दाता चाढ्यः शूरो गीतप्रियो धनिष्ठासु धनलुब्धः ॥ १२ ॥

Sloka 12.—The person who is born in the star श्रवण (Sravana) will be learned, possess a generously-disposed wife, will be wealthy and famous. The person born in धनिष्ठा (Dhanishta) will be liberal in his gifts, wealthy, courageous and fond of music and will be greedy.

गुणाकरः—

उदारदारो धनवान् प्रसिद्धः
स्याद्विष्णुधिष्ण्ये श्रुतवान् प्रसूतः ।
धनाप्तियोगी रुचिरस्तथाढ्य-
स्त्यागी धनिष्ठासु रणैकवीरः ॥

स्फुटवाग्व्यसनी रिपुहा साहसिकः शतभिषजि दुर्ग्राह्यः ।
भाद्रपदासूद्विग्नः स्त्रीजितधनीपटुरदाता च ॥ १३ ॥

Sloka 13.—If a person be born in the star शतभिषक् (Satabhishak), he will be truthful, unfortunate, will conquer his enemies, will be daring and hard to be won over. The person whose birth is in पूर्वाभाद्रपदा (Purva. bhadrapada) will be afflicted, will be henpecked, wealthy and clever, but a miser.

गुणाकरः—

स्फुटवाग्वारुणे जातो दुर्ग्राह्यो रिपुघातकः ।
व्यसनैरभिभूतः स्यादसमीक्षितकार्यकृत् ॥
दुःखान्वितः स्त्रीविजितो धनी स्या-
दजैकपादे पटुरर्थलुब्धः ॥

वक्ता सुखी प्रजावान् जितशत्रुर्धार्मिको द्वितीयासु ।
संपूर्णाङ्गः सुभगः शूरः शुचिरर्थवान् पौष्णे ॥ १४ ॥

Sloka 14.—The person born under the star उत्तराभाद्रपदा (Uttarabhadrapada) will be clever in speaking, happy, possess children, will overcome his enemies and be virtuous; while the person born in रेवती (Revati(

will have a symmetrical body (all his limbs perfect), will be liked by all, will be courageous clean and wealthy.

गुणाकरः—

वक्ता प्रजावाञ्जितशत्रुरुच्चै-
रूपान्त्यभे धर्मपरः ससौख्यः ।
पूर्णाङ्गो धनवान् शूरः पौष्णे च सुभगः शुचिः-
भफलानि भवन्त्येतान्युत्तमानीन्दुवीर्यतः ॥

CHAPTER XVII

राशिशीलाध्यायः

वृत्ताताम्रदृगुष्णशाकलघुभुक् क्षिप्रप्रसादोऽटनः
कामी दुर्बलजानुरस्थिरधनः शूरोऽङ्गनावल्लभः ।
सेवाज्ञः कुनखी व्रणाङ्कितशिरा मानी सहोत्थाग्रजः
शक्त्या पाणितलेऽङ्कितोऽतिचपलस्तोये च भीरुः क्रिये ॥ १ ॥

Sloka. 1—If, at the birth of a person, the Moon be in मेष (Mesha), he will have round and voluptuous eyes, will relish only vegetables and hot meals; will eat sparingly, will be easily pleased, will always be on his legs, will long for women, will be weak-kneed, will have no permanent wealth of his own, will be courageous, will be dear to women, will be clever in serving others, will have disfigured nails and a bruised head, will be proud, will be best among his brothers, will have शक्तिरेखा (Sakti Rekha) in his palm, will be very rash and will be afraid to go in water.

NOTES.

Mars being a commanding or martial planet, the eyes are voluptuous and thus command attention as they form the most prominent of the important part of the body, viz., the face.

क्षिप्रप्रसादः (Kshipraprasadaha), easily pleased. Mars is fiery. The Moon (a watery planet) in a fiery sign. The result is first fiery and then watery; that is, cooling down. The man will be easily irritated at first, but will cool down immediately. As मेष (Mesha) is a moveable sign, the person will be wandering. He is passionate (कामी-kami), because Mars is fiery and any conjunction or relation between Mars and Moon will cause

passion. *Cf* कुजेन्दुहेतुप्रतिमासमार्तवं etc.-IV-I). . कामी (Kami) may also mean ambitious as Aries is a sign of enterprise. दुर्बलजानुः (Durbalajanu) = दुर्बलशरीर (Durbalasarira), part put for the whole. अस्थिरधनः (Astthiradhanaha), because Mars is not very good for finance being a planet that is generous as contrasted with Saturn. The person is liked by women (अंगनावल्लभः Anganavallbhaha) because the qualities of Mars being the opposite of those of Venus are liked by women. (Cf. Venus being considered in the case of a man's horoscope and Mars in the case of a female's horoscope for marriage). Having शक्तिरेखा (Sakti Rekha) in one's palm indicates that the person concerned is very generous.

गुणाकरः—

शूरस्त्यागी भवति सुभगो वर्तुलाताम्रनेत्रः
सेवाविज्ञो व्रणचितशिराः कोष्णशाकाल्पभोक्ता ।
मानी भीरुः पयसि कुनखी भ्रातृमुख्योऽस्थिरस्वः
शक्तेरङ्कं कलयति करे सूक्ष्मसद्गोऽटनोऽजे ॥

Also सारावली—

सौवर्णाङ्गोऽस्थिरस्वः सहजविरहितः साहसी मानभद्रः
कामार्थः क्षामजानुः कुनखतनुकचश्चञ्चलो मानवित्तः ।
पद्माभैः पाणिपादैर्विततसुतजनो वर्तुलाकारनेत्रः
सस्नेहस्तोयभीरुर्व्रणविकृतशिराः स्त्रीजितो मेष इन्दौ ॥

कान्तः खेलगतिः पृथूरुवदनः पृष्ठास्यपार्श्वाङ्कित-
स्त्यागी क्लेशसहः प्रभुः ककुद्वान् कन्याप्रजः श्लेष्मलः ।
पूर्वैर्बन्धुधनात्मजैर्विरहितः सौभाग्ययुक्तः क्षमी
दीप्ताग्निः प्रमदाप्रियः स्थिरसुहृन्मध्यान्त्यसौख्यो गवि ॥ २ ॥

Sloka 2.—The person at whose birth the Moon is in Taurus [will be beautiful in appearance, will have a

stately gait, will have broad thighs and a big face, will have marks or moles on the back, face and sides, will be liberal in gifts, will endure hardships, will be a man of power, will be running high as a wave, will be the father of many daughters, and will be phlegmatic in his temperament. He will be abandoned by his brothers or near relations, nor will he inherit any patrimony. He will be liked by all. He will be of a forgiving disposition, will be a great eater, will be fond of young women, will be firm in his friendship, and happy in the middle and concluding portions of his life.

NOTES.

वृषभ (Vrishabha) is an earthly sign. खेलगतिः (Khelagatihi)' Having a sportive or stately gait—may also mean 'fond of going astray.' पृथूरुवदनः (Prithuruvadanaha)—a metaphor for 'wide influence.' पृष्ठास्यपार्श्वांकितः (Prishtasyaparswankitaha)—a figure for 'fortunate' ककुद्वान् (Kakudavan)—fig for 'wide influence.. कन्याप्रजः (Kanyaprajaha) Father of daughters, because the 5th house from Vrishabha in Kanya.

गुणाकरः—

त्यागी कान्तः पृथुलनयनः खेलगामी पृथूरुः
दीप्ताग्निश्च स्थिरतनुसुहृत्कान्तिमान् भूरिकन्यः ।
पूर्वं भ्रातृस्वसुखरहितः श्लेष्मलः स्त्रीजनेष्टः
क्लेशी जातो गवि ककुद्वानन्तमध्ये सुखी स्यात् ॥

Also सारावली—

व्यूढोरस्कोऽतिदाता घनकुटिलकचः कामुकः कीर्तिशाली
कान्तः कन्याप्रजावान् वृषसमनयनो हंसलीलाप्रचारः ।
मध्यान्ते भोगभागी पृथुकटिचरणस्कन्धजान्वास्यजङ्घः
साङ्कः पार्श्वास्यपृष्ठे ककुदि शुभगतिः क्षान्तियुक्तो गवीन्दौ ॥

स्त्रीलोलः सुरतोपचारकुशलस्ताम्रेक्षणः शास्त्रवित्
दूतः कुञ्चितमूर्द्धजः पटुमतिर्हास्येङ्गितद्यूतवित् ।
चार्वङ्गः प्रियवाक् प्रभक्षणरुचिर्गीतप्रियो नृत्यवित्
क्लीबैर्यातिरतिं समुन्नतनसश्चन्द्रे तृतीयर्क्षगे ॥ ३ ॥

Sloka 3.—When the Moon occupies Gemini, the person born will be clever in coition, will possess voluptuous eyes, will be learned in the sciences, will carry messages, will have curled hairs, will be highly intelligent, will indulge in mirth, will be skilled in interpreting other people's thoughts, will be an adept in gambling, will possess a beautiful form, will be affable in his address, will eat much, will be skilled in the art of dancing, will indulge in pleasures with eunuchs and will have an elevated nose.

NOTES.

दूत (Duta)—servile, because, Mithuna is a dual sign; back ground is bad. समुन्नतनसः (Samunnatanasaha). A figure indicating aristocratic spirit. The person is of good speech, fond of music, etc., because Mithuna stands for throat.

गुणाकरः—

ताम्राक्षः स्त्रीषु लोलो रतिविधिचतुरः शास्त्रविच्चारुमूर्तिः
धीमान् हास्येङ्गितज्ञः कुटिलशिरसिजो गीतनृत्यादिवेदी ।
ख्यातो द्यूतेष्वभिज्ञः सुमधुरवचनो वाञ्छति क्लीबसंगं
प्रोच्चैरिष्टप्रभक्षो भवति मिथुनगे शीतगौ तुङ्गनासः ॥

Also सारावली—

उन्नासश्यामचक्षुः सुरतविधिकलाकाव्यकृद्भोगभोगी
हस्ते मत्स्याधिपाङ्को विषयसुखरतो कुञ्चितकेशः सिरालः ।
कान्तः सौभाग्यहास्यप्रियवचनयुतः स्त्रीजितो व्यायताङ्गो
याति क्लीबैश्च सख्यं शशिनि मिथुनगे मानवश्चप्रपुष्टः ॥

आवक्रद्रुतगः समुन्नतकटिः स्त्रीनिर्जितः सत्सुहृद्
दैवज्ञः प्रचुरालयः क्षयधनैः संयुज्यते चन्द्रवत् ।
ह्रस्वः पीनगलः समेति च वशं साम्नासुहृद्वत्सलः
तोयोद्यानरतः स्ववेश्मसहिते जातः शशाङ्के नरः ॥ ४ ॥

Sloka 4.—The person at whose birth the Moon occupies Cancer will walk crookedly but fast, will have elevated buttocks, will be henpecked, will be a good friend, will be versed in Astrology, and will build a big house His wealth will not be steady—sometimes increasing and sometimes decreasing as the (waxing or waning of the) Moon; he will be short in stature, will have a fleshy neck, will be won over by sweet words, will be a good friend and will be fond of water and parks.

NOTES.

Fond of walking, because Katata is a चर (Chara) sign. Being a philosophical sign ब्राह्मणराशि (Brahmana Rasi) and Jupiter is exalted there, he does not give happiness for women. The native will be a man who lives in imagination and fancy rather than reality. दैवज्ञः (Daivajnaha). One who will dive deep in divining divinity. The person will own good houses because Cancer represents houses. ह्रस्वः (Hrasvaha) humble. पीनगलः (Pinagalaha) metaphor for good speaker. तोयोद्यानरतः (Toyo. dyanarataha)—takes delight in horticulture, agriculture or gradens.

गुणाकरः—

दैवज्ञः स्यात्प्रचुरभवनः सत्सुहृत्सामसाध्यो
नीरोद्याने विहरणरुचिर्वक्रशीघ्रप्रचारः ।
ह्रस्वः शश्वत्क्षयधनयुतश्चन्द्रवत्पीनकण्ठः
कर्के चन्द्रे पृथुकटितटः स्त्रीजितः स्निग्धमित्रः ॥

Also सारावली—

युक्तः सौभाग्ययोगैर्गृहसुहृदटनज्योतिषज्ञानशीलैः
कामासक्तः कृतज्ञः क्षितिपतिसचिवः सत्प्रमाणः प्रवासी ।
सोन्मादः केशकल्पो जनकुसुमरुचिर्हानिवृद्ध्यानुयातः
प्रासादोद्यानवापीप्रियकरणरतः पीनकण्ठः कुलीरे ॥

तीक्ष्णः स्थूलहनुर्विशालवदनः पिङ्गेक्षणोऽल्पात्मजः
स्त्रीद्वेषी प्रियमांसकाननगः कुप्यत्यकार्ये चिरम् ।
क्षुत्तृष्णोदरदन्तमानसरुजा संपीडितस्त्यागवान्
विक्रान्तः स्थिरधीः सुगर्वितमना मातुर्विधेयोऽर्कभे ॥ ५ ॥

Sloka 5.—If a person be born when the Moon is in Leo, he will be energetic; will have large cheeks, a broad face and reddish eyes; will not have many issues; will hate women; will have a liking for animal food; will like forests and hills; will be angry at trifles for a long time; will suffer from hunger, thirst, stomach ache, tooth ache and mental agony; will be liberal in gifts; will overpower his enemies; will not have a wavering mind; will be conceited but will be obedient to his mother.

NOTES.

स्थूलहनुः (Stthula Hanuhu—Loud-toned. (Part put for the whole). विशालवदनः (Visalavadanaha). Broad face to have a clean view of things. Figure for clear intellect. अल्पात्मजः (Alpatmajaha) with a few children—less of potentiality for children *Cf.* शकुबुगुशुचराद्या वृद्धितो वीर्यवन्तः (Sakubugusucharadya Vriddhito Veeryavantaha) II—21, supra. According to this Sloka, Saturn in Leo augurs more potentiality for issues than the Moon. स्त्रीद्वेषी hating wife; will be irritated when anything goes wrong.

Cf. Western astrologers saying "The man would'nt be happy unless with good surroundings." स्थिरधी (Stthiradhihi). Sticking to his own views, because Leo is a fixed sign- सुगर्वितमनाः (Sugarvitamanrha). A man not underrating his powers or opinion.

गुणाकरः—

विक्रान्तोऽल्पात्मजः स्यादणुपरमहनुस्त्यागवान् पिङ्गनेत्रः
तीक्ष्णः कुप्यत्यकार्ये पृथुतरवदनो मातृवश्यः सगर्वः ।
स्त्रीद्वेषी मांसभोजी प्रियविपिननगः क्षुत्पिपासादिभूते
दान्तः क्रीडामयी च स्थिरमतिरिनभे शश्वदाधिप्रतप्तः ॥

Also सारावली—

स्थूलास्थिर्मन्दरोमा पृथुवदनगलो ह्रस्वपिङ्गाक्षियुग्मः
स्त्रीद्वेषी क्षुत्पिपासा जठररुदरुजा पीडितो मांसभक्षः ।
दाता तीक्ष्णो ह्यपुत्रो विपिननगरतिर्मातृवश्यः सुवक्षा
विक्रान्तः कार्यलापी शशभृति रविभे सर्वगम्भीरदृष्टिः ॥

व्रीडामन्थरचारुवीक्षणगतिः स्रस्तांसबाहुः सुखी
श्लक्ष्णः सत्यरतः कलासु निपुणः शास्त्रार्थविद्धार्मिकः ।
मेधावी सुरतप्रियः परगृहैर्वित्तैश्च संयुज्यते
कन्यायां परदेशगः प्रियवचाः कन्याप्रजोऽल्पात्मजः ॥ ६ ॥

Sloka 6.—If a person be born when the Moon is in Virgo, his look and gait will be pleasing owing to their mildness and tardiness due to bashfulness. His shoulders and arms will be drooping. He will be happy, mild in his talk, truthful, skilled in arts, knowing the interpretations of Sastras, virtuous, endowed with good intellect, and fond of enjoyment. He will own houses, enjoy other people's wealth; will go to places other than his

native country; will speak kindly, will be the father of daughters and will have a very limited number of sons.

NOTES.

परगृहैर्वित्तैः (Paragrihaihi Vittaihi). Depending on others for prosperity because Virgo is the sign of service (servants) :— modest, because the sign is not a fiery one for ambition, etc. मेधावी (Medhavi) and शास्त्रवित् (Sastravit) because, the sign belongs to Mercury. अल्पात्मजः (Alpatmajaha), because, the fifth sign from it is Makara, a female sign.

गुणाकरः—

मेधावी सत्कलावित् सततमृदुवचा मञ्जुभाषी सुखाढ्यः
श्लक्ष्णः स्रस्तांसबाहुः परविषयरतिर्धार्मिकः शास्त्रवेत्ता ।
कन्यासूरल्पसूनुः प्रियतरसुरतो युज्यते पार्थगेहैः
सव्रीडो लोकयानैः शशिनि युवतिभे लब्धजन्मा मनुष्यः ॥

Also सारावली—

स्त्रीलोलो लम्बबाहुर्ललिततनुमुखश्चारुदन्ताक्षिकर्णो
विद्वानाचार्यधर्मा प्रियवचनयुतः सत्यशौचप्रधानः ।
धीरः सत्त्वानुकम्पी परविषयरतः क्षान्तिसौभाग्यभागी
कन्याप्रायप्रसूतिर्बहुसुतरहितः कन्यकायां शशाङ्के ॥

देवब्राह्मणसाधुपूजनरतः प्राज्ञः शुचिः स्त्रीजितः
प्रांशुश्चोन्नतनासिकः कृशचलद्गात्रोऽटनोऽर्थान्वितः ।
हीनाङ्गः क्रयविक्रयेषु कुशलो देवद्विनामा सरुक्
बन्धूनामुपकारकृद्विरुषितस्त्यक्तस्तुतैः सप्तमे ॥ ७ ॥

Sloka 7.—The person at whose birth the Moon is in Libra will be intent in worshipping the Gods, the

Brahmins and holy men, will be learned, will be pure (*i.e.*., not covet other people's wealth), will be henpecked will be tall in stature, will have a porminent nose, and a lean and a frail body, will be wandering, will have always money with him, will be deficient of a limb, will be clever in trading, will have a God's name as his second name, will be sickly and will help his relations but only to be reviled and shunned by them.

NOTES

प्राज्ञः (Prajnaha)—talented. Varahamihira uses this for all fiery and intellectual signs. स्त्रीजितः (Strijitaha). Henpecked (for the Moon is in the 7th sign). उन्नतनासिकः (Unnatanasikaha) aristocratic, indicating considerable dignity and self-respect हीनाङ्गः (Hinangaha) may mean—will lose children (अङ्ग part denoting children. क्रयविक्रयेषु कुशलः (Krayavikrayeshu kusalaha) Business instinct. One who knows how to attract others (worldly sucocss).

गुणाकरः—

प्राज्ञः प्रोत्तुङ्गनासः शुचिरमरपरो ब्राह्मणांश्चानुसक्तो
हीनाङ्गः प्रांशुमूर्त्तिर्युवतिजनजितो दुर्बलो लाम्बगात्रः ।
स्वाढ्यो देवद्विनामा क्रयविधिकुशलो बन्धुसार्थोपकारी
सव्याधिर्बन्धुमुक्तो वणिजि विरुषितस्तैस्तु चन्द्रेऽटनश्च ॥

Also सारावली—

उन्नासो व्यायताक्षः कृशवदनतनुर्भूरिदारो वृषाढ्यो
गोभूम्यः शौचसारो वृषसमवृषणो विक्रमज्ञः क्रियेशः ।
भक्तो देवद्विजानां बहुविभवयुतः स्त्रीजितो हीनदेहो
धान्यादानैकबुद्धिस्तुलिनि शशधरे बन्धुवर्गोपकारी ॥

पृथुलनयनवक्षा वृत्तजंघोरुजानु-
र्जनकगुरुवियुक्तः शैशवे व्याधितश्च ।
नरपतिकुलपूज्यः पिङ्गलः क्रूरचेष्टो
झषकुलिशखगाङ्कच्छन्नपापोऽलिजातः ॥ ८ ॥

Sloka 8.—If a person be born when the Moon is in Scorpio, he will have broad and expansive eyes and a broad chest, round loins and knees He will separate from his parents and preceptors and will suffer from diseases at a very early age He will be honoured by his sovereign. He will be of a brown colour. He will be mischievous in disposition, will possess marks in his body of मत्स्यरेखा (Matsya Rekha), वज्ररेखा (Vajra Rek a) and पक्षिरेखा (Pakshi Rekha) and will conceal his sins (secretly do harm to others).

NOTES

पृथुलनयनः (Prithulanayanaha). Figuritively used for wide influence. जनकगुरुवियुक्तः (Janaka Guru Viyuktaha.) Not having happy relations with father, teachers, etc , meaning thereby that he has no good educational progress. नरपतिकुलपूज्यः (Narapati-kulapujyaha). Adored or respected by children of high-class persons. पिङ्गल (Pingala) Dark-red. क्रूरचेष्टः (Kruracheshtaha). His actions are not above criticism. झषकुलिशखगाङ्कः (Jhashakulis-akhagankaha.) These put in this order imply early, middle and later portion of the Rikshas, viz., fish standing for झष (Jhasha)) वज्रायुध (Vajrayudhu) for कुलिश (Kulisa) and bird for खग (Khaga.) These are in palmistry of great importance in the order named 1st, 2nd and 3rd. Therefore his early life is good, middle life moderate and later life bad. His life will be sinful but hidden. The means of earning money will not be straight. In opposition to Taurus, the early life for people with the Moon in Scorpio must be good.

गुणाकरः—

शूरः पिङ्गः पृथुलनयनो वृत्तजानूरुजंघो
रोगी बाल्ये जनकरहितश्चातिविस्तीर्णवक्षाः ।
हस्तेंघ्रौ बाहुपतिमिषगैरङ्कितश्छन्नपापः
शश्वत्पूज्यो नरपतिकुलैर्वृश्चिके शीतरश्मौ ॥

Also सारावली—

लुब्धो वृत्तोरुजंघः कठिनतरतनुर्नास्तिकः क्रूरचेष्टः
चोरो बाल्ये रुगार्तो हृतचिबुकनखश्चारुनेत्रः समृद्धः ।
कर्मोद्युक्तः प्रदक्षः परयुवतिरतो बन्धुहीनः प्रमत्तः
चण्डो राज्ञाहृतस्वः पृथुजठरशिराः कीटभे शीतरश्मौ ॥

व्यादीर्घास्यशिरोधरः पितृधनस्त्यागी कविर्वीर्यवान्
वक्ता स्थूलरदश्रवा धरनसः कर्मोद्यतः शिल्पवित् ।
कुब्जांसः कुनखी समांसलभुजः प्रागल्भ्यवान्धर्मवि-
द्बन्धुद्विट न बलात्समेति च वशं साम्नैकसाध्योऽश्वजः

Sloka 9.—If the Moon occupies Dhanus at a person's birth, he will have a very long face and neck; he will inherit property from father; will be liberal in his gifts, will be a poet; will be powerful and clever in speech; will have large teeth, ears, lips and nose; will be intent in his business and will be a good mechanic. His shoulders will not be distinctly visible. He will have bad nails; will possess strong arms; will be eloquent; will be familiar with the laws and codes and will hate his relations, He cannot be subdued by force but has to be won only by kind treatment.

NOTES.

व्याधीर्घास्य, etc., (Vyadirghasya, etc.,)—all metaphorical to mean good speaker with good influence, etc. All characteristics of the philosophical fiery sign are indicated.

गुणाकरः—

वक्ता त्यागी जनककनको दीर्घकण्ठास्यदेहः
साध्यः साम्ना बृहदुरभुजो नासिकाकर्णदन्तः ।
शिल्पी प्राज्ञः कविरतिबली बन्धुशत्रुः स्फुरद्धीः
कुब्जांसः स्याद्धनुषि कुनखो धर्मकर्मज्ञ इन्दौ ॥

Also सारावली:—

कुब्जाङ्गो वृत्तनेत्रः पृथुहृदयकटिः पीनबाहुः प्रवक्ता
दीर्घांसो दीर्घकण्ठो जलतटवसतिः शिल्पविद् गूढगुह्यः ।
शूरो दृष्टोऽस्थिसारो विततबहुबलः स्थूलकण्ठोष्ठघोणो
बन्धुस्नेही (द्वेषी?) कृतज्ञो धनुषि शशिधरे संहताङ्गः प्रगल्भः ॥

नित्यं लालयति स्वदारतनयान्धर्मध्वजोऽधः कृशः
स्वक्षः क्षामकटिर्गृहीतवचनः सौभाग्ययुक्तोऽलसः ।
शीतालुर्मनुजोऽटनश्च मकरे सत्वाधिकः काव्यकृ-
ल्लुब्धोऽगम्यजराङ्गनासु निरतः सन्त्यक्तलज्जोऽघृणः ॥ १० ॥

Sloka 10.—The following will be the characteristics of a person who is born when the Moon is in Makara. He will please his wife and sons; will be interested in all religious matters; will be weak in the lower limbs; will have very good eyes; will have a thin waist, will understand and follow when once advised; will be liked by all; will be indolent; will not be able to endure cold or chill; will be of wandering habits, will

have exceeding strength, will be an author, will be niggardly in disposition, will be attached to old women of the prohibited class, will be relentless and will have no shame.

NOTES.

धर्मध्वज (Dharmadhvaja). Interested in religion. सत्वाधिक (Satwadhika) may also mean good-natured. अघृणः (Aghrinaha) relentless, being a spiritual sign.

गुणाकरः—

सत्वाढयश्चारुनेत्रः कविरतिसुभगो दाम्भिकोऽधः कृशाङ्गः
प्रोक्तग्राही सलोभोऽटनरुचिरलसः शीतभीरुर्विलज्जः)
प्रेयोदारात्मजः स्यादतिकृशजघनोऽगम्यवृद्धाङ्गनाना-
मासक्तः शीतरश्मो मृगमुखमकरं संश्रिते निर्घृणश्च ॥

Also सारावली

गीतज्ञः शीतभीरुः पृथुलतरशिराः सत्यधर्मोपसेवी
प्रांशुः ख्यातोऽल्परोषो मनसि भययुतो निर्घृणस्त्यक्तलज्जः ।
चार्वक्षः क्षामदेहो गुरुयुवतिरतः सत्कविर्वृत्तजङ्घो
मन्दोत्साहोऽतिलुब्धः शशिनि मकरगे दीर्घकण्ठोतिकर्णः ॥

करभगलः शिरालुः खरलोमशदीर्घतनुः
पृथुचरणोरुपृष्ठजघनास्यकटिर्जरठः
परवनितार्थपापनिरतः क्षयवृद्धियुतः
प्रियकुसुमानुलेपनसुहृद्धटजोऽध्वसहः ॥ ११ ॥

Sloka 11.—The person at whose birth the Moon occupies Aquarius will have a long neck like that of a camel. He will have strong nerves spread all over his body; will have a tall form rough and covered with

hair; will have broad feet, thighs, legs, buttocks, face and lower belly; will be hard-hearted and will be addicted to other people's wives. He will freely utilise other's wealth and commit sinful deeds. He will have pecuniary losses and gains. He will be fond of flowers and perfumes, will have good friends and will endure long marches on roads.

NOTES.

करभगलः (Karabhagalaha) figuratively uesd for a man who is not true to his promises (one who can twist his neck any way when confronted with breach of promise). He will begin early with ill fame, because he hunts after others' wives and property—not a good man for society. He will first fall and then rise. He can undergo any amount of difficulties. His end of life is good.

गुणाकरः—

उष्ट्रग्रीवः सुविततशिरा बद्धदेहः सुदीर्घो
विस्तीर्णाङ्घ्रिः पृथुतरकटिर्दृष्टिवक्त्रोरुयुग्मः ।
पापासक्तः परधनपरः स्त्रीजितो लोमशः स्या-
द्ध्वक्लेशी दयितकुसुमालेपमित्रश्च कुंभे ॥

Also सारावली—

उद्घोणो रूक्षदेहः पृथुकरचरणो मद्यपानप्रसक्तः
सद्द्वेष्यो धर्महीनः परसुतजनकः स्थूलमूर्द्धा कुनेत्रः ।
शाठ्यालस्याभिभूतो विपुलमुखकटिः शिल्पविद्यासमेतो
दुःशीलो दुःखतप्तो घटमुपगते रात्रिनाथे दरिद्रः ॥

जलपरधनभोक्ता दारवासोऽनुरक्तः
समरुचिरशरीरतुङ्गनासो बृहत्कः ।

अभिभवति सपत्नान् स्त्रीजितश्चारुदृष्टिः
द्युतिनिधिधनभोगी पण्डितश्चान्त्यराशौ ॥ १२ ॥

Sloka 12.—If at a birth, the Moon be in Meena, the person will gain money by selling pearls and other produce of the ocean or will live on other people's wealth. He will be fond of his wife and children. He will have a symmetrical body with all the limbs fully developed and shining. He will have a projected nose and a large head. He will overcome his enemies, will yield to women, will possess beautiful eyes, will be fair in appearance, will (come by) enjoy hidden treasure and will be learned.

NOTES.

परधनभोक्ता (Paradhanabhokta) may mean 'will be brought up by others (other than the parents). जलधनभोक्ता (Jaladhanabhokta) may include manufacturer of aerated waters, proprietor of coffee clubs, sailors, etc. [But this need not be predicted if परधनभोक्ता (Paradhanabhokta) as above is present. One of the two alone can happen for this sudden luck or fortune].

गुणाकरः—

संपूर्णाङ्गो रुचिरनयनो वत्सदारानुरागी
शास्त्रार्थज्ञः परधनजलद्रव्यभाक् तुङ्गनासः ।
जेतारीणां भवति वनितानिर्जितः स्थूलमूर्द्धा
सत्कान्तिः स्यान्निधिधनपतिर्मीनराशौ सुरूपः ॥

Also सारावली—

शिल्पोत्पन्नाधिकारो हितजयनिपुणः शास्त्रविच्चारुदेहो
गेयज्ञो धर्मनिष्ठो बहुयुवतिरतः सौम्यवाक् भूपसेवी ।
ईषत्कोपो महत्कः सुखनिधिधनभाक् स्त्रीजितः सत्स्वभावो
यानासक्तः समुद्रे तिमियुगलगते शीतगौ दानशीलः ॥

बलवति राशौ तदधिपतौ च
स्वबलयुतः स्याद्यदि तुहिनांशुः ।
कथितफलानामविकलदाता
शशिवदतोऽन्येऽप्यनुपरिचिन्त्याः ॥ १३ ॥

Sloka 13.—The effects described above will fully come to pass only if (1) the Rasi occupied by the Moon, (2) the planet owning it and (3) the Moon herself be all strong. The case of other planets should be decided in the same way, *i.e*, similar to that of the Moon.

NOTES.

To be declared strong, the Moon should be above the horizon (between the 7th and the 12th from the Lagna) during night or below the horizon (between the 1st and 6th) in a day birth, and must thus be away from the Sun. These effects will operate fully if the following conditions are satisfied.

(1) The Moon must be strong. Mere उच्च (Uchcha) or स्वक्षेत्र (Swakshetra) position is not enough. The Moon's position in relationship with the Sun as described in अशुभकृदुडुपो (Asubhakridudupo), etc. (Ch. XIII—8 is important.

(2) The sign in which the Moon is placed must be strong; *Cf*. केन्द्रस्थद्विपदादयोऽह्नि निशि च प्राप्ते, etc., (Kendrastthadwipadadayonhinisichaprapte, etc.) Ch. I—19.

(3) The ruler of the sign in which the Moon is placed must be strong, by the ruler occupying his उच्च (Uchcha), स्वक्षेत्र (Swakshetra), मित्रक्षेत्र (Mitrakshetra) and so on.

शशिवदतः (Sasivadataha), etc. This rule applies to other planets also, just as in the case of the Moon. For example, the Sun is in Gemini. In order that the effect described for the Sun in Mithuna to be fully operative, the Sun must be strong; sign Mithuna must be strong and its ruler Mercury should also be strong according to the rule laid down above.

गुणाकरः—

वीर्यशालिनि गृहे तदीश्वरे चन्द्रमस्यतिबलोत्कटे सति ।
स्यादियन्त्यवि कला फलावली चन्द्रवच्च निखिलग्रहेष्वपि ॥

Also सारावली—

राशिपतौ बलयुक्ते राशौ च बलान्विते तथा चन्द्रे ।
राशिफलं स्यात्सकलं नीचोच्चविधिना च संचिन्त्यम् ॥

For Lagna phalas please see Chapter XVIII—20 infra.

——:——

CHAPTER XVIII

राशिशीलाध्यायः

प्रथितश्चतुरोऽटनोल्पवित्त क्रियगे त्वायुधभृद्वितुङ्गभागे ।
गवि वस्त्रसुगन्धपण्यजीवी वनिताद्विट् कुशलश्च गेयवाद्ये ॥ १ ॥

Sloka 1.—If, at person's birth, the Sun occupy any portion of Aries other than his exaltation points, he will be famous, clever, of wandering habits, with very little wealth, and earn his livelihood by the use of weapons. If the Sun be in Taurus, the person born will live by trading in scents and clothes, will hate the company of women though skilled in instrumental music.

NOTES.

The Sun in Aries though in exaltation gives little money because bad planets in exaltation do not necessarily mean good inheritance or fortune for finance. The Sun in Taurus, an enemy's house, brings on quarrels with one's wife.

गुणाकरः—

क्रिये प्रसिद्धश्चतुरोटनोऽर्के स्यादस्त्रभृत्तुङ्गलवे धनाढ्यः ।
वृषे सुगन्धाम्बरपण्यजीवी स्त्रीद्विट् प्रवीणोऽपि च गीतवाद्ये ॥

Also सारावली—

शास्त्रार्थकृतिकलाभिः ख्यातो युद्धप्रियः प्रचण्डश्च ।
उद्युक्तो भ्रमणरुचिर्दृढास्थिबन्धः क्रिये श्रेष्ठः ॥
साहसकर्माभिरतः पित्तासृग्व्याधिकान्तिसत्वयुतः ।
सूर्ये भवति नरेन्द्रः स्वतुङ्गराशौ नरो जातः ॥

वदनाक्षिरोगतप्तः क्लेशसहिष्णुर्न चापि बहुशत्रुः ।
भक्तो व्यवहाररतो रतिमान् वन्ध्याङ्गनाद्वेषी ॥
भोजनमाल्याच्छादनगन्धयुतो गेयवाद्यनृत्तज्ञः ।
दिवसकरे वृषसंस्थे भवति पुमान् सलिलभीरुश्च ॥

विद्याज्योतिषवित्तवान् मिथुनगे भानौ कुलीरे स्थिते
तीक्ष्णोऽस्वः परकार्यकृच्छ्रमपथक्लेशैश्च संयुज्यते ।
सिंहस्थे वनशैलगोकुलरतिर्वीर्यान्वितो ज्ञः पुमान्
कन्यास्थे लिपिलेख्यकाव्यगणितज्ञानान्वितः स्त्रीवपुः ॥ २ ॥

Sloka 2.—If at a birth the Sun occupy Gemini, the person concerned will be learned, versed in astrology and wealthy. If the Sun be in Cancer, the person will be passionate and poor; he will be engaged in other people's business, will live by sweating (strenuous) work, and will undertake long and wearisome marches or roads. The man born with the Sun in Leo will dwell in forests, mountains, cowsheds, and will be strong and learned. If the Sun be in Virgo the person concerned will be skilled in writing, drawing, and mathematics and will have a body similar to that of a woman.

NOTES.

Gemini is a friend's house for the Sun and so brings wealth and being an intellectual sign marks the person learned, etc. The Sun in Leo will make the person a learned man. The words are ज्ञःपुमान् (Jnaha Puman) and not अज्ञःपुमान् (Ajnaha Puman) as interpreted by some. स्त्रीवपुः (Strivapuhu) because the sign is Kanya (कन्या).

गुणाकर:—

द्वन्द्वे विद्याज्योतिषज्ञो धनी स्यात्
कर्किण्यध्वक्लेशनिःस्वोऽतितीक्ष्णः ।
सिंहे शैलारण्यतिष्ठेषु शक्तो
वीर्योपेतश्चारुमूर्खः पतङ्गे ॥
स्त्रीवपुर्गणितलेख्यकाव्यवित् स्यात् स्त्रियां . . . . . ।

Also सारावली—

मेधावी वाङ्मधुरो वात्सल्यगुणैर्युतः श्रुताचारः ।
विज्ञानशास्त्रकुशलो बहुवित्ता उदारचेष्टश्च ॥
निपुणो ज्योतिषवेत्ता मध्यमरूपो द्विमातृकः सुभगः ।
मिथुनस्थे दिनभर्तरि जातः पुरुषो विनीत स्यात् ॥
कर्मसु चपलः ख्यातो गुणैर्नृणां स्वपक्षविद्वेषी ।
स्त्रीदुर्भगः सुरूपः कफपित्तार्तः श्रमाभिसंतप्तः ॥
मद्यरुचिः समधर्मा मानी वरवाक्यदेशादेग्वेत्ता ।
सूर्ये कुलीरसंस्थे बहुस्थितिः पितृगणद्रष्टा ॥
रिपुहन्ता क्रोधपरो विशिष्टचेष्टो वनाद्रिदुर्गचरः ।
उत्साही सच्छूरस्तेजस्वी मांसभक्षणो रौद्रः ॥
गम्भीरः स्थिरसत्वो बधिरः क्षितिपालको धनसमृद्धः ।
सिंहस्थे दिवसकरे ख्यातः पुरुषो भवज्ञातः ॥
स्त्रीतुल्यतनुर्ह्रीमान् लिपिवेत्ता दुर्बलश्च वल्गुकथः ।
मेधावी लघुसत्वो विद्वान् शुश्रूषकः सुरगुरूणाम् ॥
संवाहनादिकर्मसु दक्ष श्रुतिगेयवाद्यपरितुष्टः ।
कन्यायां दिवसकरे जातो मृदुदीनवाक्यश्च ॥

जातस्तौलिनि शौण्डिकोऽध्वनिरतो हैरण्यको नीचकृत्
क्रूरः साहसिको विषार्जितधनः शस्त्रान्तगोऽलिस्थिते ।
सत्पूज्यो धनवान्धनुर्धरगते तीक्ष्णो भिषक्कारुको
नीचोऽज्ञः कुवणिङ् मृगेऽल्पधनवाल्लुब्धोऽन्यभाग्यैस्तः ॥ ३ ॥

Sloka. 3—If the Sun be in Libra, the person born will be a distiller and seller of spirituous liquors. He will be fond of travelling by foot, will be a gold-smith and will do base and sinful acts. The person at whose birth the Sun occupies Scorpio will be cruel and daring, will earn money through poison and will be skilled in the use of weapons. If the Sun be in Dhanus, the person born will be respected by the good, will be wealthy, intelligent, skilled in medicine or will become an artisan. The person at whose birth the Sun occupies Makara will do base acts, will be stupid, will have small wealth, will be avaricious and will take advantage of other's fortune and help.

NOTES

The Sun in Tula being नीच (Neecha) gives bad effects. The Sun in Scorpio will make the person a surgeon skilled in the use of arms, instruments, etc. Dhanus is a friendly house to the Sun. Generally all planets are good in Dhanus. The Sun in Makara, an enemy's sign, gives bad effects. The same remark applies to Kumbha.

गुणाकरः—

. . . . . वणिजि शौण्डिकोऽध्वगः ।
नीचकृद्द्रवति हैमिकोऽलिभे
साहसी विषधनोऽस्त्रनैपुणः ॥
सद्भिः पूज्याः शास्त्रकारो भिषक् च
तीक्ष्णश्चापे नक्रगे दुर्वणिक् स्यात् ।
नीचो लुब्धोऽज्ञोऽन्यभाग्योऽल्पवित्तः ॥

Also सारावली—

भङ्गक्षयव्ययार्तो विदेशमार्गादिलम्पटो द्विष्टः ।
नीचोपहतप्रीतिर्हिरण्यलोहादि पण्यजीवी च ॥

1

द्वेष्यः परकर्मरतः परदाररतिः पुमान् भवेन्मलिनः ।
सूर्ये तुलाधरस्थे नृपपरिभूतः प्रगल्भश्च ॥
अनिवारितरणवेगः श्रुतिधर्मरतो न सत्यवाङ्मूर्खः ।
प्रविनष्टदुष्टयुवतिः क्रूरः कुस्त्रीविधेयश्च ॥
क्रोधपरोऽसद्वृत्तो लोभिष्ठः कलहवल्लभोऽनृतवाक् ।
शस्त्राग्निविषग्रस्तः पितुर्जनन्याश्च दुर्भगः कीटे ॥
द्रव्यान्वितो नृपेष्टो जातः प्राज्ञः सुरद्विजानुरतः ।
शस्त्रास्त्रहस्तिशिक्षानिपुणो व्यवहारयोग्यश्च ॥
पूज्यः सतां प्रशान्तो धनवान् विस्तीर्णपीनचारुतनुः ।
बन्धूनां हितकारी सत्वयुतः कार्मुके सूर्ये ॥
लुब्धः कुस्त्रीसक्तः कुकर्मसंवर्धितः सतृष्णश्च ।
बहुकार्यरतो भीरुर्विहीनबन्धुश्चलप्रकृतिः ॥
अटनप्रियोऽल्पसत्वः स्वपक्षविक्षोभनाशितसमस्तः ।
मकरस्थे दिवसकरे जातो बहुभक्षकः पुरुषः ॥

नीचो घटे तनयभाग्यपरिच्युतोऽस्वः
तोयोत्थपण्यविभवो वनितादृतोऽन्त्ये ।
नक्षत्रमानवतनुप्रतिमे विभागे
लक्ष्मादिशेत्तुहिनरश्मिदिनेशयुक्ते ॥ ४ ॥

Sloka 4.—If at a birth the Sun be in Aquarius, the person concerned will do base acts, will be bereft of sons and fortune and will be poor. The person born with the Sun in Pisces will earn money through the sale of articles derived from water, (such as pearls, etc.) and will be adored by women. In that particular portion (limb) of the body signified by the sign occupied by the Sun and the Moon together should be predicted the existence of a mole or the like to the person concerned.

NOTES

The third पाद् (pada) of the Sloka, viz., नक्षत्रमानवतनुप्रतिमे विभागे (Nakshatramanavatanupratime vibhage) may mean "In the portion of the body symbolised by the Nakshatra occupied by the Moon or the Sun, there will be a mark of finance." लक्ष्म्यादिशेत् (Lakshmyadiset) is another reading for लक्ष्मादिशेत् (Lakshmadiset). See सुधारसटीका (Sudharasatika) If this reading be adopted and if there is a Visarga (ः) after मानवतनु (Manavatanu), the translation would then be "the man will shine as brilliantly as a star in the vocation of life which suits him best and will command with authority of money at the back."

The Moon in conjunction with the Sun in any sign is good for finance and fame

गुणाकरः—

कुम्भे नीचः पुत्रभाग्योनकश्च ॥
आप्यपण्यार्जितद्रव्यः सुहृत्संग्रहतत्परः ।
स्त्रीप्रेम्णा पीडितो मीने प्राज्ञो बहुरिपू रवौ ॥

Also सारावली—

हृद्रोगी बहुसत्वः सतां विगर्ह्योऽतिरोषश्च ।
परदाराणां सुभगः कर्मस्विति निश्चितो भवति ॥
दुःखप्रायोऽल्पधनः शठश्चलितसौहृदो मलिनमूर्तिः ।
कुम्भधरेऽर्के जातः पिशुनः स्याद् दुष्प्रलापश्च ॥
सुहृदां संग्रहशीलः स्त्रीप्रीत्या लब्धसौख्यसंभारः ।
प्राज्ञो बहुशत्रुत्रः क्षयोदयी भवति धनकीर्त्या ॥
सत्सुतभृत्याप्तयशा जलपण्यधनः सुवागनृतवादी ।
ऊर्जितगुह्यरुगार्तो बहुसहजो मीनसंस्थेऽर्के ॥

नरपतिसत्कृतोऽटनश्चमूवणिक्सधनाः
क्षततनुश्चौरभूरिविषयांश्च कुजः स्वगृहे

युवतिजितान् सुहृत्सुविषमान् परदाररतान्
कुहकसुवेषभीरुपरुषान् सितभे जनयेत् ॥ ५ ॥

Sloka 5.—If, at a birth, Mars should occupy his own sign, the person concerned will be honoured by his sovereign, will be a wanderer, commander of an army or a trader. He will be wealthy and possess a body covered with cuts or wounds. He will be a thief and his senses will be directed to or spread over many things. If Mars occupies a sign owned by Venus, the person concerned will be subjected to the influence of young women, will not be true to his friends, will be addicted to other people's wives, will be skilled in jugglery, will dress himself neatly and will be timid and harsh.

NOTES.

Mars in his own house is good for finance. He will lead in any walk of life, in the military line (or Police, etc.) or in trading. He will buy stolen articles. Mars in the house of Venus is bad, though the native will be attractive to woman, and brings on immorality.

गुणाकरः—

प्रकीर्णेन्द्रियश्चौरो नृपपूज्यो धनी वणिक् ।
सैन्येशः क्षतदेहः स्यादटनः स्वगृहे कुजे ॥
सुवेषः स्त्रीजितो भीरुर्मित्रेषु विषमः कुजे ।
कुहकज्ञः सितर्क्षे स्यात्पारुषः पारदारिकः ॥

Also सारावली—

तेजस्वी सत्ययुतः शूरः क्षितिपोऽथवा रणश्लाघी
साहसकर्माभिरतश्चमूपुरग्रामवृन्दपतिः ॥

राभसिको दानरतः प्रभूतगोऽजाविधान्यकरः ।
भौमे क्रिये प्रचण्डो बहुयुवतिरतो भवेत्पुरुषः ॥
व्यापारश्रुतिसत्यश्चोरसमूहाधिपः क्रियानिपुणः ।
युद्धोत्सुकोऽतिपापो बह्वपराधी च वैरशठः ॥
साध्वी व्रतभंगकरः प्रभापणो मन्दधनपुत्रः ।
द्वेष्यो बहुभरणपरो विस्रम्भस्थितिविहीनश्च ॥
प्रोद्धतवेषक्रीडो बहुदुष्टवचाः कुजे वृषभसंस्थे ।
संगीतरतः पापो बन्धुविरुद्धः कुलोत्सादी ॥
अध्वनिरतः सुपुण्यप्रसक्तवाक्या विकत्थनः सुभगः ।
हीनाङ्गः स्वल्पजनः संग्रामेप्सुः परोपभोगी च ॥
योषिद्गुरुमित्राणां मनोरमो नष्टपूर्वदारश्च ।
शौण्डिकवेश्यानिकटे सम्प्राप्तधनक्षयस्तुलिनि भौमे ॥

वौधेऽसहस्तनयवान् विसुहृत्कृतज्ञो
गान्धर्वयुद्धकुशलः कृपणोऽभयोऽर्थी ।
चान्द्रेऽर्थवान् सलिलयानसमर्जितस्वः
प्राज्ञश्च भूमितनये विकलः खलश्च ॥ ६ ॥

Sloka 6.—The person at whose birth Mars occupies a sign owned by Mercury will be intolerant, will have sons, will be friendless, helpful to others, skilled in music and in the art of warfare, stingy, fearless and will be a lord. If Mars occupy the Moon's sign (Katata), the person born will be wealthy, will earn much money by sea-voyage, will be intelligent, will be defective of some limb and be wickedly disposed.

NOTES.

अर्थिन् (Artthin) need not mean a beggar. It may mean "master or lord". Mars in Kataka brings wealth according to

the author Bad planets in depression do good. Double negatives make one strong affirmative (*Cf.* एवं ग्रहस्यसदृशे, etc. VIII—23).

गुणाकरः—

लुब्धोऽसह्योऽभीरसुहृत्सुताढयो
गीतावहज्ञो बुधभे कलाज्ञः ।
भौमेऽम्बुयानाप्तधनः कुलीरे
प्राज्ञः खलः स्यात्सधनोऽङ्गहीनः ॥

Also सारावली—

कान्तः क्लेशसहिष्णुर्बहुश्रुतः काव्यविधिनिपुणः ।
नानाशिल्पकलासु च निपुणो बहुज्ञो विदेशगमनरतः ॥
धर्मपरो निपुणमतिर्हितानुकूलः सुतेषु सुहृदां च ।
मिथुनस्थे क्षितिपुत्रे भवति प्रचुरक्रियासु रतः ॥
पूज्यः सतामतिधनो रतिगीतधनो मृदुप्रियभाषी ।
विविधव्ययोऽल्पशौर्यो विद्वान् भवति प्रणीतपार्श्वश्च ॥
अहितेभ्योऽर्जनभीरुर्वेदस्मृतिधर्मवान् सुबहुशिल्पः ।
कन्यायां भूतनये स्नानविलेपनरतः कान्तः ॥
परगृहनिवासशीलो वैकल्यरुगर्दितः कृषिधनश्च ।
बाल्ये च राजभोजनवस्त्रेप्सुः परगृहान्नाशी ॥
सलिलाशयतो धनवान् पुनः पुनर्वृद्धिवेदनार्तश्च ।
कर्कटके क्षितितनये भवति मृदुः सर्वतो दीनः ॥

निःस्वः क्लेशसहो वनान्तरचरः सिंहेऽल्पदारात्मजो
जैवे नैकरिपुर्नरेन्द्रसचिवः ख्यातोऽभयोऽल्पात्मजः ।
दुःखार्तो विधनोऽटनोऽनृतरतस्तीक्ष्णश्च कुंभस्थिते
भौमे भूरिधनात्मजो मृगगते भूपोऽथवा तत्समः ॥ ७ ॥

Sloka 7.—If Mars occupy Leo at a person's birth, the person concerned will be without wealth, will

endure miseries, will ramble in the interior of forest regions and will have few wives and children. If Mars be in any of the signs owned by Jupiter, he will have many enemies, will be a minister of a king, will be famous and fearless and will prossess a limited number of issues. If Mars occupy Kumbha at a person's birth, he will suffer from miseries, will be poor, wandering from place to place and untruthful. He will be sharp in intellect. If Mars be in Makara, he will be endowed with much wealth and children. He will either be a king or his equal.

NOTES.

Mars in Leo is bad because a bad planet in the sign of another bad planet is not good for finance. Mars is good in Dhanus and Meena (Jupiter's house). He is bad in Kumbha.

गुणाकर.—

सिंहे क्लेशी विपिननिरतः स्वल्पदारात्मजोऽस्वः
ख्यातो मन्त्री बहुरिपुरभीः स्तोकसूनुश्च जैवे ।
तीक्ष्णो दुःखी भ्रमणनिरतो खल्पवाक् कुंभगेऽस्वो
नक्रे भौमे बहुसुतधनः पार्थिवस्तत्समो वा ॥

Also सारावली—

असहं प्रचंडशूरः परस्वसन्तानसङ्ग्रहणशीलः ।
अटवीनिवासगोकुलमांसरुचिः स्यान्मृतप्रथमदारः ॥
व्यालमृगोरगहन्ता न पुत्रवान् धर्मफलहीनः ।
भौमे हरा सुसत्वः क्रियोद्यतः स्याद्वपुष्मांश्च ॥
बहुभिः क्षतैः कृशाङ्गो निष्ठुरवाक्यः शठः पराधीनः ।
रथगजपदातियोधी रथेन शरधारकोऽथ परसैन्ये ॥
विपुलश्रमैश्च सुखितः परस्परं क्रोधनष्टसुखवित्तः ।
कार्मुकसंस्थे वक्रे गुरुजनसक्तः पुमान् भवति ॥

रोगार्तो मन्दसुतः प्रवासशीलः स्वबन्धुपरिभूतः ।
मायावञ्चनदोषैर्हृतसर्वस्वो विषादी च ॥
जिह्मोऽतितीक्ष्णशोको गुरुद्विजावञ्चकः सदा हीनः ।
ईप्सितवेत्ताऽज्ञाता स्तुतिप्रियोऽन्त्ये कुजे ख्यातः ॥
प्रश्रयशौचविहीनो वृद्धाकारः सुदुर्गतिर्मरणे ।
मात्सर्यासूयानृतवाग्दोषैरपहृतार्थश्च ॥
रोमशगात्रो विकृतो द्यूताद्याहृतधनः कुवेषधरः ।
दुःखसमाहृतवृत्तिः पानरुचिदुर्भगः कुजे कुंभे ॥
धन्यो वित्ताहर्ता सुखभोगसमन्वितो भवति सुस्थः ।
श्रेष्ठमतिः प्रख्यातः सेनानाथो नरेन्द्रो वा ॥
सद्यः प्रतिरणविजयी स्वबन्धुविषयस्थितः स्वतन्त्रश्च ।
आरक्षकः सुशीलः कुजे स्वतुङ्गे बहूपचाररतः ॥

द्यूतर्णपानरतनास्तिकचौरनिःस्वाः
कुस्त्रीककूटकृदसत्यरताः कुजर्क्षे ।
आचार्यभूरिसुतदारधनार्जनेष्टाः
शौक्रे वदान्यगुरुभक्तिरताश्च सौम्ये ॥ ८ ॥

Sloka 8—If at a birth Mercury should occupy a sign owned by Mars, the person concerned will be addicted to gambling, will take away other people's wealth, [will be a drunkard] and will become an athiest. He will steal and will be poor. He will have a wickde wife and be a cheat. He will speak only falsehood. If Mercury be in a sign owned by Venus, the person born will be a teacher. He will be endowed with wife and children and will be keen on amassing a large property. He will be liberal in his gifts and will respect his parents and elders.

गुणाकरः—

अनृतविधनकुस्त्रीद्यूतपानर्णयुक्तो
विदि कुजगृहयाते कूटिनिर्वृत्तिचौरः ।
बहुसुतधनदारः शास्त्रविज्ञोकपूज्यो
गुणयुतगुरुभक्तास्त्यागिनः स्युः सितर्क्षे ॥

Also सारावली—

प्रियविग्रहस्तु वेत्ताचार्यो विटधूर्तचेष्टकृशगात्रः ।
सङ्गीतनृत्तनिरतो न सत्यवचनो रतिप्रियो लिपिवित् ॥
कूटकरो बह्वाशी बहुश्रमोत्पन्ननष्टधनः ।
बहुणबन्धनभागी चलस्थिरः स्यात् क्रिये बुधे कितवः ॥
श्रमशोकानर्थपरः सद्द्वेष्योऽत्यन्तधर्मलज्जश्च ।
मूर्खो न साधुशीलो लुब्धो दुष्टाङ्गनारमणः ॥
पारुष्यदण्डनिरतश्छलकृद्विद्विष्टकर्मसु निरुद्धः ।
ऋणवान्नीचानुरुचिः परवस्त्वादानवान् कीटे ॥
दक्षः प्रगल्भदाता ख्यातो विज्ञातवेदशास्त्रार्थः ।
व्यायामाम्बरभूषणमाल्याभिरतः स्थिरप्रकृतिः ॥
स्फीतधनस्त्रीसहितः प्रियवल्गुकथो गृहीतवाक्यश्च ।
गान्धर्वहास्यशीलो रतिलोलो वै बुधे वृषभे ॥
शिल्पविवादाभिरतो वाक्चतुरोऽर्थार्थमीप्सितव्ययकृत् ।
नानादिक्पण्यरतिर्विप्रातिथिदेवगुरुभक्तः ॥
कृतकोपचारकुशलः सुसम्मतो देवभक्तश्च ।
सप्तमभवने शशिजे शठश्चलक्षिप्रकोपपरितोषः ॥

विकत्थनः शास्त्रकलाविदग्धः प्रियंवदः सौख्यरतस्तृतीये ।
जलार्जितस्वः स्वजनस्य शत्रुः शशांकजे शीतकरर्क्षयुक्ते ॥ ९ ॥

Sloka 9.—If Mercury occupies Gemini, the person born will be talkative, learned in the sciences and the arts, will be affable in address and be always intent on

pleasure. If Mercury be in Cancer, the person concerned will earn wealth through water and will be hated by his relations.

गुणाकरः—

सुखी कलावान् प्रियवाग्निदग्धो विकत्थनः शास्त्रपटुर्नृयुग्मे ।
कुलीरगे बंधुजनस्य शत्रुः शशांकजे स्यादुदकार्जितस्वः ॥

Also सारावली—

शुभवेषः प्रियभाषी प्रख्यातधनो विकत्थनो मानी ।
प्रोज्झितसुखकोल्परतिर्द्विस्त्रीपुत्रो विवादरतः ॥
श्रुतिकल्पकलाभिज्ञः कविः स्वतन्त्रः प्रियः प्रदानरतः ।
कर्मठबहुसुतमित्रो नरमिथुनस्थे बुधे भवति ॥
प्राज्ञो विदेशानिरतः स्त्रीरतिगेयादिसक्तचित्तश्च ।
चपलो बहुप्रलापी स्वबन्धुविद्वेषवादरतः ॥
स्त्रीवैराभ्रष्टधनः कुत्सितशीलो बहुक्रियाभिरतः ।
सुकविः कर्कटसंस्थे स्ववंशकीर्त्या प्रसिद्धश्च ॥

स्त्रीद्वेष्यो विधनसुखात्मजोऽटनोऽज्ञः
स्त्रीलोलः स्वपरिभवोऽर्कराशिगे ज्ञे ।
त्यागी ज्ञः प्रचुरगुणः सुखी क्षमावान्
युक्तिज्ञो विगतभयश्च षष्ठराशौ ॥ १० ॥

Sloka 10.—The person at whose birth Mercury is in Leo will be hated by women, will be penniless, will be devoid of happiness and will have no sons He will be always wandering, will be ignorant, will be fond of young women and will suffer insult from his own people. If Mercury be in Virgo at a person's birth, he will be liberal in gifts, learned, endowed with many good

qualities, will live in comfort, will be of a forgiving disposition and will be inventive and fearless.

NOTES.

Mercury is good in all the signs owned by benefics and bad in all the signs owned by malefics and in his depression sign. In Leo, Mercury improves a little, being a friendly house.

It will be seen that planets in Virgo give modesty, forgiveness, etc., the opposite qualities of a fiery sign.

गुणाकरः—

सिंहेऽटनो निःस्वसुखात्मजोऽज्ञः
स्त्रीद्विष्यमाणः प्रमदासु लोलः ।
त्यागी बुधो भूरिगुणः सुखी ज्ञे
नार्यां क्षमावानभयः सयुक्तिः ॥

Also सारावली—

ज्ञानकलापरिहीनो लोकख्यातो न सत्यवाक्यश्च ॥
अल्पस्मृतिश्च धनवान् सत्वविहीनः सहजहन्ता ॥
स्त्रीदुर्भगः स्वतन्त्रो जघन्यकर्मा बुधे भवति पुरुषः ।
प्रेष्योऽग्रजस्तु सिंहे स्वकुलविरुद्धो जनाभिरामश्च ॥
धर्मप्रियोऽतिवाग्मी चतुरः स्याल्लेख्यकाव्यज्ञः ।
विज्ञानशिल्पनिरतो मधुरः स्त्रीष्वल्पवीर्यश्च ॥
ज्येष्ठः पूज्यः सुहृदां नानाविनयोपचारवादरतः ।
ख्यातो गुणैरुदारः कन्यायां सोमजे बलवान् ॥

परकर्मकृदस्वशिल्पबुद्धी
ऋणवान् विष्टिकरो बुधेऽर्कजर्क्षे ।
नृपसत्कृतपण्डिताप्तवाक्यो
नवमेऽन्त्ये जितसेवकोऽन्त्यशिल्पः ॥ ११ ॥

Sloka 11.—If Mercury occupies at a person's birth a sign owned by Saturn, he will be doing other people's work, will be poor, will be inclined to do sculptural work, will contract debts and will work as a labourer. If Mercury be in Dhanus, the person born will be honoured by the sovereign, will be learned and will argue well on any side. If Mercury be in Pisces, the person born will win over his servants and will be skilled in the handicrafts of low caste people.

गुणाकरः—

मन्दर्क्षगे ज्ञे परकर्मकर्ता ऋणान्वितो विष्टिकरश्च शिल्पी ।
चापे बुधो भूपतिसत्कृतः स्यान्मीनेऽन्त्यशिल्पो जितसेवकश्च ॥

Also सारावली—

नीचो मूर्खः षण्ढः परकर्मकरः कुलादिगुणहीनः ।
नानादुःखपरीतः स्वप्नविहारादिशीलश्च ॥
पिशुनस्त्वसत्यचेष्टो बन्धुविमुक्तोऽत्यसंस्थितात्मा च ।
मलिनो भयसंचलितो दिष्टो मकरे बुधे पुरुषः ॥
वाग्बुद्धिकर्मनिरतः प्रकीर्णधर्मार्थवर्जितहितार्थः ।
परपरिभूतो न शुचिः शीलविहीनस्तथाऽज्ञश्च ॥
अतिदुष्टदारशत्रुर्भोगैस्त्यक्तो घटे विवाभवति ।
अतिदुर्भगोऽतिभीरुःक्लीबो मलिनो विधेयश्च ॥
विख्यातोदारगुणः शास्त्रश्रुतिशौर्यशीलसमधिगतः ।
मन्त्री पुरोहितो वा कुलप्रधानो महापुरुषः ॥
यज्ञाध्यापननिरतो मेधावी वाक्पटुर्व्रती दाता ।
लिपिलेख्यदानकुशलः कार्मुकसंस्थे बुधे जातः ॥
आचारशौचनिरतो देशान्तरगोऽप्रजो दरिद्रश्च ।
शुभयुवतिः कृतिसाधुः सतां च सुभगो विधर्मरतः ॥
सूत्रार्थादिकर्मकुशलो विज्ञानश्रुतिकलावियुक्तश्च ।
परधनसंचयदक्षो मीने शशिजेऽधनः प्रकीर्णश्च ॥

सेनानीर्बहुवित्तदारतनयो दाता सुभृत्यः क्षमी
तेजोदारगुणान्वितः सुरगुरौ ख्यातः पुमान् कौजभे ।
कल्पाङ्गः सधनार्थमित्रतनयस्त्यागी प्रियः शौक्रभे
बौधे भूरिपरिच्छदात्मजसुहृत्साचिव्ययुक्तः सुखी ॥ १२ ॥

Sloka 12.—If at a person's birth Jupiter should occupy a sign owned by Mars, he will become the head of an army, will become very wealthy, will have many wives and children, will be liberal in gifts, will have good servants, will be of a forgiving nature, will be brave, generous and famous. If Jupiter be in a sign owned by Venus, the person born will have a sound body, will be wealthy, will have friends and sons, will be liberal in gifts and will be liked by all. If Jupiter occupies a sign owned by Mercury, the person born will have a pretty good number of clothes, attendants and other paraphernalia, will have many sons and friends, will be posted as a minister and will be happy.

NOTES.

Jupiter is good in all signs except Makara (his depression sign). When he is in a sign of Mars or in conjunction with him, he gives the tendency of extravagance or liberality and he controls the fiery spirit of Mars. That is why क्षमी (kshami).

गुणाकरः—

जीवे जातः कुजगृहगते सैन्यनाथः सुभृत्यः
क्षान्तस्त्यागी बहुधनसुतो भूरिदारो गुणाढ्यः ॥
दाता शौक्रे ससुखतनयो द्रव्यमित्रप्रियः स्या-
द्बौधे मन्त्री बहुसुतसुहृद्वस्त्रवित्तः सुभृत्यः ॥

Also सारावली—

वादीगुणैः सम्पन्नः प्रयत्नरत्नाभरणसंसर्गः ।
सत्वात्मजार्थबलयुक् प्रगल्भविख्यातकर्मा च ॥
ओजस्वी बहुशत्रुर्बहुव्ययार्थः क्षताङ्कितशरीरः ।
चण्डोग्रदण्डनाथो जीवे क्रियगे भवेत्पुरुषः ॥
बहुशास्त्राणां कुशलो नृपतिर्बहुभाष्यकारको निपुणः ।
देवालयपुरकर्ता सद्बहुदारोऽल्पपुत्रश्च ॥
व्याध्यार्तः श्रमबहुलः प्रसक्तदोषो गुरौ भवत्यलिने ।
दम्भेन धर्मनिरतो जुगुप्सिताचारनिरतश्च ॥
पीनो विशालदेहः सुरद्विजगवां च भक्तिमान् कान्तः ।
सुभगः स्वादरनिरतः शुवेषकृषिगोधनाढ्यश्च ॥
सद्वस्तुभूषणयुतो विशिष्टवाङ्मतिगुणौ नयज्ञश्च ।
वृषभे गुरौ विनीतो भिषक्प्रयोगात्तकौशलकः ॥
मेधावी बहुपुत्रो विदेशचर्यागतः प्रभूतधनः ।
भाषाप्रियो विनीतो नटनर्तकसंगृहीतधनः ॥
कान्तः श्रुताभिनिरतो महत्तरः सार्थवाहवणिजां हि ।
वणिजीन्द्रमन्त्रिणि गते सुरतिथीज्यारतः प्राज्ञः ॥
आहितधनः सुमेधा विज्ञानविशारदः सुनयनश्च ।
वाग्मी दाक्षिण्ययुतो निपुणः स्याद्धर्मशीलश्च ॥
मान्यो गुरुबन्धूनां मण्डनमाङ्गल्यलब्धवरशब्दः ।
मिथुनस्थे देवगुरौ क्रियारतिः सत्कविश्चैव ॥
मेधावी धर्मपरः क्रियापटुर्धर्मवान्युवतिरागौ ।
प्रियगन्धपुष्पवस्त्रः कृत्येषु विनिश्चितार्थश्च ॥
शास्त्रार्थशिल्पकार्यैर्धनवान् दाता विशुद्धशीलश्च ।
स्याद्देवगुरौ निपुणश्चित्राक्षरविद्धनसमृद्धः ॥

चान्द्रे रत्नसुतस्वदारविभवप्रज्ञासुखैरन्वितः
सिंहे स्याद्बलनायकः सुरगुरौ प्रोक्तं च यच्चन्द्रमे ।

स्वर्क्षे माण्डलिको नरेन्द्रसचिवः सेनापतिर्वा धनी
कुम्भे कर्कटवत्फलानि मकरे नीचोऽल्पवित्तोऽसुखी ॥ १३ ॥

Sloka 13.—If Jupiter occupies the sign owned by the Moon, (*i.e.*, Cancer), the person born will possess gem,s sons, wealth, wives, influence, a good intellect and will commrnd all comforts. A person born with Jupiter in sign Leo will be a head of an army besides what has been said for a person born with Jupiter in Cancer. If Jupiter should be in his own sign, the person concerned will either be a king or his minister or a commander of forces, or possess immense wealth. The effect of a person's birth with Jupiter in Aquarius will be similar to that described for one born with Jupiter in Cancer. If, at a birth, Jupiter should occupy Makara the person concerned will be base, poor and unhappy.

NOTES.

In Leo, Jupiter is doubly strong taking also the characteristics of his being in Cancer.

गुणाकर·—

प्राज्ञश्चान्द्रे ससुखविभवो रत्नभार्यासुखाढ्यः
सिंहे जीवे भवति बलपोऽन्यत्कुलीरोक्तमेव ।
दण्डाधीशो नृपतिसचिवो मण्डलेशः स्वराशौ
नक्रे नीचे स्वसुखरहितः कर्किवत्कुम्भगेऽपि ॥

Also सारावली—

विद्वान् सुरूपदेहः प्राज्ञः प्रियधर्मसत्त्वभावश्च ।
सुमहद्बलो यशस्वी प्रभूतधान्याकरधनेशः ॥
सत्यसमाधिसुयुक्तः स्थिरात्मजो लोकसत्कृतः ख्यातः ।
नृपतिर्जीवे शशिभे विशिष्टकर्मा सुहृज्जनानुरतः ॥

दृढवैरसत्वधीरः सुबहुस्नेहः सुहृज्जने विद्वान् ।
आढ्यः शिष्टाभिजनो नृपो नृपतिपौरुषः समालक्ष्यः ॥
त्रिदशगुरौ सिंहस्थे समस्तरोषोद्धृतारिपक्षश्च ।
सुदृढव्यस्तशरीरो गिरिदुर्गवनालये जातः ॥
आचार्यो व्रतदीक्षा यज्ञादिनां स्थिरार्थश्च ।
दाता सुहृत्स्वपद्ध प्रियोपकारश्रुताभिरतः ॥
माण्डलिको मन्त्री वा धनुर्धरस्थे भवेत्सदा जीवे ।
नानादेशनिवासी विविक्ततीर्थायतनबुद्धिः ॥
वेदार्थशास्त्रवेत्ता सुहृदां पूज्यः सतां च नृपनेता ।
श्लाघ्यः सधनोऽधृष्यो ह्यहीनदर्पस्थिरारंभः ॥
राज्ञः सुनीतिशिक्षा व्यवहाररणप्रयोगवेत्ता च ।
ख्यातः प्रशान्तचेष्टो स्थिरसत्वयुतश्च मीनगे जीवे ॥
पिशुनो न साधुशीलः कुशिलतोयाश्रमेषु कर्मरतः ।
मुख्यो गणस्य सुतरां नीचाभिरतो नृशंसश्च ॥
लुब्धो व्याधिग्रस्तः स्ववाक्यदोषेण नाशितार्थश्च ।
प्रज्ञादिगुणैर्हीनो घटे गुरौ स्याद्गुरुस्त्रोगः ॥
लघुवीर्यो मकरस्थे बहुश्रमक्लेशभागको जीवे ।
नानाचारो मूर्खो दुरन्तनिःस्वः परप्रेष्यः ॥
माङ्गल्यदयाशौचस्वबन्धुवात्सल्यधर्मपरिहीनः ।
दुर्बलदेहो भीरुः प्रवासशीलो विषादी च ॥

परयुवतिरतस्तदर्थवादै-
र्हृतविभवः कुलपांसनः कुजर्क्षे ।
स्वबलमतिधनो नरेन्द्रपूज्यः
स्वजनविभुः प्रथितोऽभयः सिते स्वे ॥ १४ ॥

Sloka 14.—If at a birth Venus occupies a sign owned by Mars, the person concerned will have

intrigues with women not his own, will lose all his wealth while pleading on their behalf for their faults, and will be a disgrace to the family. If Venus should occupy his own sign, the person born will earn money by his own exertion and intelligence, will be honoured by his king, will be powerful among his people and will be famous and brave.

गुणाकरः—

भौमर्क्षे कुलपांसनो भृगुसुते निःस्वः परस्त्रीरतः
स्वर्क्षे विक्रमबुद्धिलब्धविभवो भूपार्चितः कीर्तिमान् ।
शूरो बन्धुविभुश्च ॥

Also सारावली—

नैशान्धो बहुदोषो विरोधशीलः पराङ्गनाचोरः ।
वेश्यावनाद्रिचारी स्त्रीहेतोर्बन्धनं प्राप्तः ॥
क्षुद्रः कठोरचोरश्चमूपुरश्रेणिवृन्दनाथश्च ।
मेषे स्याद्भृगुतनये नो विश्वासी प्रगल्भश्च ॥
विद्वेषरतिनृशंसो विमुक्तधर्मा विकत्थनोऽतिशठः ।
सहजविरक्तो धन्यो विपन्नशत्रुस्तथा पापः ॥
आर्यः कुलटाद्वेषी वधनिपुणो व्रणो दारिद्रश्च ।
अलिनि सिते भवति पुमान् गर्हितशीलः सुगुह्यगदः ॥
बहुयुवतिरत्नसहितः कृषीवलो गन्धमाल्यवस्त्रयुतः ।
गोकुलजीवी दाता स्वबन्धुभर्ता सुमूर्तिश्च ॥
आढ्यस्त्वनेकविद्यो बहुप्रदः सत्वहितकारी ।
वृषभे गुणैः प्रधानः परोपकारी सिते भवति जातः ॥
श्रमलब्धधनः शूरो विचित्रमाल्याम्बरो विदेशरतः ।
नैपुणरक्षणकुशलः कर्मसु चपलः सुदुष्करेषु तथा ॥
आढ्यो रुचिरसुपुण्यो द्विजदेवार्चनविलब्धकीर्तिश्च ।
शुक्रे तुलाधरगते भवति पुमान् पण्डितः सुभगः ॥

नृपकृत्यकरोऽर्थवान् कलावि-
न्मिथुने षष्ठगतेऽतिनीचकर्मा ।
रविजर्क्षगतेऽमरारिपूज्ये
सुभगः स्त्रीविजितो रतः कुनार्याम् ॥ १५ ॥

Sloka 15.—If Venus occupies Gemini at a birth, the person concerned will do the work of a king (a lawyer for instance); he will be wealthy and skilled in the arts. If Venus be in Virgo, the person born will do base acts. If Venus should be in a sign owned by Saturn, the person born will be liked by all, will come under the influence of women and will be addicted to women of ill-repute.

गुणाकरः—

योषिति तथा स्यान्नीचकर्मा नरो
द्वन्द्वे वित्तकलान्वितः कृतमहीपालैककृत्यः कृती ॥
मन्दर्क्षे सुभगोऽङ्गनाजनजितः शुक्रे कुमारीरतः ॥

Also सारावली

विज्ञानकलाशास्त्रः प्रथितः सततं सुमूर्तिगः कामी ।
आलेख्यलेख्यनिरतः काव्यकरः स्यात् प्रियः साधुः ॥
धृतगीतनृत्तविभवः सुहृज्जनाढ्यः सुरद्विजानुरतः ।
संरूढस्नेहो वै मिथुनस्ते भार्गवे भवति ॥
लघुचिन्तो मृदुनिपुणः परोपसेवी कलाविधिज्ञश्च ।
स्त्रीसंभाषणमधुरः प्रणयनगणनार्थकृतयत्नः ॥
नारीषु दुष्टरतिषु प्रणयो दीनो न सौख्यभोगयुतः ।
कन्यायां भृगुतनये तीर्थसभापण्डितो जातः ॥
व्ययभयपरिसंन्तप्तो दुर्बलदेहो जराङ्गनासक्तः ।
हृद्रोगी धनलुब्धो लोभानृतवञ्चनो निपुणः ॥
क्लीबो विपन्नचेष्टःपरार्थचेष्टः सुदुःखितो मूढः ।

मकरे दानवपूज्ये क्लेशसहो जायते पुरुषः ॥
उद्वेगरोगतप्तः कर्मसु विफलेषु सर्वदाभिरतः ।
परयुवतिगो विधर्मा गुरुभिः पुत्रैश्च कृतवैरः ॥
स्नानोपभोगभूषणवस्त्रादिनिराकृतो मलिनः ।
कुम्भधरे भृगुपुत्रे भवति पुमान्नात्र सन्देहः ॥

द्विभार्योऽर्थी भीरुः प्रबलमदशोकश्च शशिभे
हरौ योषाप्ताप्तार्थः प्रवरयुवतिर्मन्दतनयः ।
गुणैः पूज्यः सस्वस्तुरगसहिते दानवगुरौ
झषे विद्वानाढ्यो नृपजनितपूजोऽतिसुभगः ॥ १६ ॥

Sloka 16.—If Venus occupy Cancer at a birth, the person concerned will have two wives, will solicit monetary help from others, will be timid but very arrogant, and will suffer great misery. If the planet in question should occupy Leo, the person born will get money through females, will have a beautiful wife and few sons. If Venus should be in Dhanus, the person born will be adored for his good qualities. And lastly if Venus should be in Pisces, the person born will be learned, will be honoured by the sovereign and will be very much liked by all.

NOTES

Venus will be good for finance and material welfare in all signs ruled by benefics and bad in the houses of malefics as well as in his depression sign. Any relationship—conjunction, square or opposition—of Venus with Mars will make the native immoral. Venus in Makara or Kumbha may give handsomeness but not fortune, अर्थी (Artthhi) may be interpreted as a lord or a wealthy man instead of a beggar. Venus is good in Jupiter's

signs (though inimical). Similarly Jupiter is good in the sign owned by Venus.

Good	Bad	Good	Good
Bad	Venus		Good
Bad			Bad
Good	Bad	Good	Bad

गुणाकरः—

भीरुः कर्किणि दुःखवान्मदयुतो भार्याद्वयस्याधिपः ।
योषित्प्राप्तधनोऽतिचारुयुवतिः कण्ठीरवेऽङ्गनात्मजो
भूपार्च्यः सुभगो धनी झषगते चापे गुणैरर्चितः ॥

Also सारावली:—

रतिधर्मरतः प्राज्ञो बली मृदुर्गुणवतां प्रधानश्च ।
आकांक्षिते सुखधैर्ययुक्तः प्रियदर्शनः सुनीतिश्च ॥
योषित्पानप्रभवैर्व्याधिभिरधिकं प्रपीडितो मनुजः ।
शुक्रे कर्कटसंस्थे स्ववंशभवद्दोषसन्तप्तः ॥
युवतिजनोपासनको लब्धसुखद्रविणसंप्रमोदश्च ।
लघुसत्वः प्रियबन्धुर्विचित्रसौख्यश्च दुःखी च ॥
उपकारी च परेषां गुरुद्विजाचार्यसंमतो निरतः ।
सिंहस्थे भृगुतनये बहुचिन्तास्त्वनभियोगः स्यात् ॥
सद्धर्मकर्मधनजैः फलैरुपेतो जगत्प्रियः कान्तः ।
आर्यः कुलब्धशब्दो विद्वान् गोमानलक्ष्मिष्णुश्च ॥
सद्वित्तसारसुभगो नरेन्द्रमन्त्री सुचतुरोऽपि ।
पीनोन्नततनुः पूज्यः सतां समूहस्य धनुषि कवौ ॥
दाक्षिण्यदानगुणवान् महाधनोऽथः कृतारिपक्षश्च ।
लोके ख्यातः श्रेष्ठो विशिष्टचेष्टो नृपतिदयितः ॥

वाग्बुद्धियुतोदारः सज्जनपरिलब्धविभवमानश्च ।
स्वादेयवचा मीने वंशधरो ज्ञानवान् शुक्रे ॥

मूर्खोऽटनः कपटवान्विसुहृद्यमेऽजे
कीटे तु बन्धवधभाक् चपलोऽघृणश्च ।
निर्ह्रीसुखार्थतनयः स्खलितश्च लेख्ये
रक्षापतिर्भवति मुख्यपतिश्च बौधे ॥ १७ ॥

Sloka 17.—If Saturn should be in Aries at a birth, the person concerned will be a fool, always on his legs, deceitful and without friends. If the planet referred to be in Scorpio, the person will suffer imprisonment and will be beaten. He will also be fickle and without any mercy. The person at whose birth Saturn is in a sign owned by Mercury will be devoid of all shame, will be unhappy, poor, childless and shaky in writing. He will be a guard or a policeman and a chief officer.

गुणाकरः—

मेषे मातृसुखोऽटनः कपटवान् मित्राहितः सूर्यजे
निःसौख्यः स्वसुतह्रियो बुधगृहे रक्षापतिर्मुख्यरान् ।
मन्देऽघृणोऽतिचपलो वधबन्धभाक् स्यात् ॥
कौपिस्थिते ॥

Also सारावली—

व्यसनपरिश्रमतप्तः प्रचण्डशीलः स्वबन्धुपक्षघ्नः ।
निष्ठुरधृष्टातिवचा विगर्हितो निर्धनः कुवेषश्च ॥
मेषेऽर्कजे सुरोषी जघन्यकर्मा च लब्धदोषोऽपि ।
प्रियवैरो नैकृतिको नृशंसकोऽसूयकः पापः ॥

द्वेषपरो विषमो वा विषशस्त्रैः प्रचण्डकोपश्च ।
लुब्धो दृप्तोऽर्थयुतः परस्वहरणे समर्थश्च ॥
बाह्यो मङ्गलवाद्यैर्नृशंसकर्मा ह्यनेकदुःखः स्यात् ।
अष्टमराशौ रविजे क्षयव्ययव्याधिभिरुग्रः ॥
बहुणबन्धनतप्तः श्रमान्वितो दाम्भिकोऽनुमन्त्री च ।
शाठ्यगुणैः सन्त्यक्तः सदैव गुह्यश्च कारशीलश्च ॥
छलकुचमन्युदुष्टः क्रियातिशायी शठः कुशीलश्च ।
बन्धनविहारसक्तो बाह्यक्रीडानुगो मिथुने ॥
षण्डाकारोऽतिशठः परान्नवेश्यारतोऽलसमन्दश्च ।
शिल्पकथास्वनभिज्ञो विकृत्यचेष्टो लसत्सुनार्थश्च ॥
अधनः परोपकारी कन्याजनदूषकः क्रियानुरतः ।
कन्यायां रवितनये ह्यवेक्ष्यकारी पुमान् जातः ॥

वर्ज्यस्त्रीष्टो न बहुविभवो भूरिभार्यो वृषस्थे
ख्यातः स्वोच्चे गणपुरबलग्रामपूज्योऽर्थवांश्च ।
कर्किण्यस्वो विकलदशनो मातृहीनोऽसुतोऽज्ञः
सिंहेऽनार्यो विसुखतनयो विष्टिकृत्सूर्यपुत्रे ॥ १८ ॥

Sloka 18.—If, at a birth, Saturn occupies Taurus, the person concerned will be fond of women of (prohibited) low caste. He will not have much wealth, but will have many wives Saturn occupying sign Libra will make the person concerned famous; he will be the head of his clan, a chief man of a town, commander of a force or headman of a village and will be wealthy. If Saturan be in Cancer, the person born will be poor, will lose his teeth, will be motherless, without sons and ignorant. If Saturn should occuyy Leo,

the person born will be mean, devoid of happiness and without sons and will be carrying loads.

NOTES.

So far as finance is concerned, Saturn is good in his exaltation unlike the other two bad planets Sun and Mars. The general rule of Varahamihira is that malefics are bad (instead of being good) for finance in their exaltation signs. Saturn is bad in Mars' houses as also in Cancer and Leo. He is very good in Jupiter's houses.

गुणाकरः—

कर्किङ्गो विसुतो विशीर्णदशनः स्यान्मातृहीनोऽधनी ।
मूर्खः सूर्यगृहस्थिते शुभखगैस्त्यक्तः सदा विष्टिकृत ॥
वृषभभाजितभूरिभार्यः ।
वर्ज्याङ्गनाप्रियवयोऽल्पधनोऽथतुङ्गे
ख्यातो धनी नगरसद्गणसैन्यपूज्यः ॥

Also सारावली—

अर्थविहीनः प्रेष्यो न युक्तवाक्यो न सत्यकर्मा च ।
वृद्धस्त्रीहृदयहरः कुसुहृत्स्त्रीव्यसनसंसक्तः ॥
सौरे वृषभं याते भवति च जातः पराङ्गनाप्रेष्यः ।
नैकृतिकः स्फुटदृष्टो बहुक्रियासङ्गतो मूढः ॥
अर्थपराश्चारुवचा नरो विदेशाटनाप्तमानधनः ।
नृपतिः सुबोधनो वा स्वपक्षगुप्तस्थितार्थः स्यात् ॥
बृन्दसभानां ज्येष्ठो वयःप्रकर्षात्कृतास्पदः साधुः ।
कुल्टानटीविटस्त्रीरमणा रावज तुलायाते ॥
सुभगान्वितो दरिद्रो बाल्ये रोगातिपीडितः प्राज्ञः ।
जननीरहितोऽतिमृदुर्विशिष्टनिरतः सदातुरश्चापि ॥
परबाधकी विशिष्टो बन्धुविरुद्धो विलोमशीलश्च ।
मध्ये भूपतितुल्यः परिभोगविवर्धितः शशिभे ॥
लिपिपाठ्यरोऽभिज्ञो विगर्हितो विगतशीलश्च ।
स्त्रीवियुतो भृतिजीवी स्वपक्षरहितो मुदा हीनः ॥

नीचक्रियासु निरतो विवृद्धरेषो मनोरथैर्दान्तः ।
भाराध्वश्रमदुःखैः प्रकीर्णदेहो यमे सिंहे ॥

स्वन्तः प्रत्ययितो नरेन्द्रभवने सत्पुत्रजायाधनो
जीवक्षेत्रगतेऽर्कजे पुरबलग्रामाग्रनेताऽथवा ।
अन्यस्त्रीधनसंवृतः पुरबलग्रामाग्रणीर्मन्ददृक्
स्वक्षेत्रे मलिनः स्थिरार्थविभवो भोक्ता च जातः पुमान् ॥ १९ ॥

Sloka 19.—If Saturn occupy a sign belonging to Jupiter at a birth, the person concerned will be happy in the concluding portion of his life and will have a peaceful end. He will become an important and trustworthy personage in a king's place. He will have a good wife, good sons and will be wealthy. Or he will be the mayor of a city, a leader of a force or the headman of a village. If Saturn should occupy his own sign at a birth, the person concerned will have dealings with women not his own, will enjoy other people's wealth, will be an important leading citizen of a town, a captain of an army or the chief headman of a village and will be dim-eyed, unclean; his wealth and greatness will be lasting for a long time and he will live to enjoy the same.

NOTES.

Saturn is good in his own signs. It should be noted here that the effects described in these slokas for Jupiter and Saturn are of a longer duration being about one year and 2½ years respectivly and it is impossible that people should have the same effects of these planets though born months and years apart. We should only therefore take the general characteristics and not the details.

गुणाकरः—

भूपालये प्रत्ययितः सुभृत्यः सत्पुत्रभार्याद्रविणो नरः स्यात् ।
बलाधिनाथोऽशुभतस्तनूजे जैवे गृहे ग्रामपुराग्रनेता ॥
अन्याङ्गनावित्तचयैः परीतो मन्देक्षणो ग्रामपुराग्रणीः स्यात् ।
तिग्मांशुसूनौ स्वनिकेतनस्थे भोक्ता स्थितार्थो मलिनः प्रमत्तः ॥

Also सारावली—

व्यवहारबोध्यशिक्षाश्रुतार्थविद्याभिधानुकूलमतिः ।
पुत्रगुणैर्विख्यातः स्वधर्मवृत्तैश्च शीलैश्च ॥
अन्त्ये वयसि च लक्ष्मीं भुनक्ति परमां प्रलब्धमानस्तु ।
अल्पवचा बहुसंज्ञो मृदुर्यमे कार्मुकस्थे स्यात् ॥
प्रिययज्ञशिल्पविद्यः स्वबन्धुसुहृदां प्रधानशान्तश्च ।
संवर्धितार्थसुनयो रत्नपरीक्षासु कृतयत्नः ॥
धर्मव्यवहाररतो विनीतशीलो गुणैः समायुक्तः ।
मीने भास्करतनये पश्चाज्ज्ञानास्पदं पुरुषः ॥
परयोतषिक्षेत्राणां प्रभुः श्रुतिगुणैर्युतश्च बहुशिल्पः ।
श्रेष्ठश्च वंशजातैः पूज्यः परवृन्दसत्कृतः ख्यातः ॥
स्नानविभूषणनिरतः क्रियाकलाज्ञः प्रवासशीलश्च ।
कोणे मृगभे जातः प्रजातशौर्योपचारः स्यात् ॥
बह्वनृतः सुमहान् स्यान्मद्यस्त्रीव्यसनसंप्रसक्तश्च ।
धूर्तो वञ्चनशीलः कुसौहृदो ह्यतिदृढश्चण्डः ॥
ज्ञानकथास्मृतिबाह्यः पराङ्गनार्थः सुकर्कशाभाषी ।
रवितनये कुंभस्थे बहुक्रियारम्भकृतयत्नः ॥

शिशिरकरसमागमेक्षणानां
सदृशफलं प्रवदन्ति लग्नजातम् ।
फलमधिकमिदं यदत्र भावाद्
भवनसमानगुणैर्विचिन्तनीयाः ॥ २० ॥

Sloka 20.—Whatever effects have been ascribed to the Moon on account of her being in the several signs of the Zodiac (Ch. XVII) or as due to her being aspected by the several planets (Ch. XIX), sages describe similar results as due from the Lagna; nay more in the latter case since the qualities of not only the sign (typifying the house, *viz*., Lagna, 2nd, 3rd, etc.,) but also those of its lord should both be taken into consideration.

NOTES.

By the word समागम (Samagama) it may also be interpreted as referring to द्विग्रहयोग (Dwigrahayoga). Thus Sun conjunction Moon is as good as Sun conjunction Lagna, and so on. (Substituting Lagna for the Moon.) The Moon conjunction Jupiter gives good wealth and good constitution. Now, according to this sloka, substituting the Lagna for the Moon, we get Lagna conjunction Jupiter. The native will have good constitution and much wealth only if the ruler of the Lagna in the one case and the ruler of the 2nd house in the other are also strong.

——◆—

CHAPTER XIX

दृष्टिफलाध्यायः

This chapter deals with the effects of planetary aspects.

In the first three slokas are described in detail the effects due to the Moon in the several Rasis and at the same time aspected by each of the other six planets. In the next five slokas the author states the nature of the effects due to the Moon occupying the several other Vargas, *viz.*, Hora, Drekkana, Navamsa, Dwadasamsa and Trimsamsa and at the s me time under the aspects of one or more of the other six planets. It is also mentioned that the effects of the Sun should be similarly computed when he is occupying any of the several positions above described and is aspected by the Moon and other planets. In the last sloka Varahamihira states when and under what conditions the effects will prove good, middling, bad etc.

चन्द्रे भूपबुधौ नृपोऽमगुणी स्तेनोऽधनश्चाजगे
निःस्वः स्तेननृमान्यभूपधनिनः प्रेष्यः कुजाद्यैर्गवि ।
नृस्थेऽयोव्यवहारिपार्थिवबुधाभीस्तन्तुवायोऽधनो
स्वर्क्षे योद्धृकविज्ञभूमिपतयोऽयोजीविदृग्रोगिणौ ॥ १ ॥

Sloka 1.—If the Moon in Aries be aspccted by Mars, the person born will be a king; if by Mercury,

he will be learned; if by Jupiter, he will be equal to a king; If by Venus, he will be endowed with all good qualities; if by Saturn, he will be a thief; and if by the Sun, he will be poor.

The Moon in Taurus aspected by Mars and other planets taken in order will make the person born (1) poor, (2) thievish, (3) respected by other men, (4) a king, (5) wealthy and (6) a servant respectively.

If the Moon occupy Gemini and be aspected by Mars and other planets, the person concerned will be (1) transacting business in iron instruments, (2) a king, (3) learned (4) fearless, (5) a weaver and (6) poor respectively.

The Moon in Cancer if aspected by Mars and o her planets will make the person born (1) a warrior, (2) a literary author, (3) learned, (4) a king, (5) a dealer in weapons and (6) a sufferer from eye disease

गुणाकरः—

भूपो बुधो नृपसमः सगुणश्च चौरो
निःस्व क्रिये शशिनि भूतनयादिदृष्टे ।
निर्द्रव्यचौरनरमान्यनृपार्थयुक्ताः
प्रेष्याः क्रमाद्वृषभभाजि तथा विलग्ने ॥
युग्मेऽयपण्यो नृपतिर्बुधः स्यादभीकुविन्दो विधनः क्रमेण ।
कुलीरगे योधकविज्ञभूपः शस्त्रोपजीवी क्षणरोगयुक्तः ॥

ज्योतिर्ज्ञाढ्यनरेन्द्रनापितनृपक्ष्मेशाबुधाद्यैर्हरौ
तद्वद्भूपवभूपनैपुणयुताः षष्ठेऽशुभैः स्याश्रयः ।

जूके भूपसुवर्णकारवणिजः शेषेक्षिते नैकृती
कीटे युग्मपितानतश्च रजको व्यङ्गोऽधनो भूपतिः ॥ २ ॥

Sloka 2.—If the Moon occupies Leo and is aspected by the several planets beginning with Mercury, the person born will be (1) an astrologer, (2) wealthy, (3) a king, (4) a barber, (5) a king and (6) a king respectively. If at a birth, the Moon be in Virgo and be aspected by Mercury, the person will be a king. if by Jupiter, he will be the head of an army; if by Venus, he will be skilful in all matters; if by any of the other three malefics, *viz*, Saturn, the Sun and Mars, he will live by serving women. The Moon in Libra if aspected by Mercury will make the person born a king; if by Jupiter, a man working in gold (gold-smith); if by Venus, a trader; if by the remaining planets, the person concerned will be (a butcher) wicked and cruel. If the Moon be in Scorpio and is aspected by Mercury and the other planets taken in order, the person born will be (1) a father of twins, (2) submissive, (3) a washerman, (4) defective of some limbs, (5) poor and (6) a king respectively.

गुणाकर.—

राजा ज्योतिःशास्त्रवेत्ताढ्यभूपः सिंहे तद्वन्नापितो भूमिपालः ।
ज्ञाद्यैर्भूपः सैन्यनाथोऽतिदक्षः पापैः स्त्रीणामाश्रितः षष्ठराशौ ॥
जूके राजा हेमकारो वणिक् च क्रूरैर्दृष्टे शीतगौ नैकृती स्यात् ।
अल्यें चन्द्रे युग्मजातो नरः स्याद्रक्तारंजव्यङ्गनिःस्वोऽवनीशः ॥

ज्ञात्युर्वीशजनाश्रयश्च तुरगे पापैः सदंभः शठ-
श्चात्युर्वीशनरेन्द्रपण्डितधनी द्रव्योनभूपो मृगे ।

भूपो भूपसमोऽन्यदारनिरतः शेषैश्च कुंभस्थिते
हास्यज्ञो नृपतिर्बुधश्च झषगे पापश्च पापेक्षिते ॥ ३ ॥

Sloka 3.—.f, at the time of birth, the Moon occupies Dhanus and be aspected by Mercury, the person concerned will protect his kinsman; aspected by Jupiter, he will be a ruler of the earth; if by Venus he will be a support to many people; if the Moon in Dhanus be aspected by any of the malefics, *viz.*, Saturn, the Sun and Mars, the person will be very arrogant and a rogue. If, at the time of birth, the Moon occupies Makara and is aspected by Mercury, the person will be a king; if by Jupiter, he will then also be a king; if by Venus, he will be learned; if by Saturn, he will be wealthy; by the Sun, he will be poor; and if by Mars, he will be a king. If, at the time of birth, the Moon occupies sign Aquarius and is aspected by Mercury, the person concerned will be a king; If aspected by Jupiter, he will be almost equal to a king; if by Venus or any of the malefics, *viz.*, Saturn, the Sun and Mars, he will be addicted to other people's wives. If the Moon occupies Pisces at a person's birth and is aspected by Mercury, he will be clever in creating mirth; if aspected by Jupiter, he will be a king; if by Venus, he will be learned; and if aspected by any of the malefics, he will commit sinful actions.

गुणाकरः—

[illegible]शो नरपतिर्भृगुजे जनाढ्यः
पापैः शठो भवति दम्भकरो हि दृष्टः ।
: क्रे महीपतिवृतो नृपतिर्बुधः स्यात्
द्रव्यान्वितोऽसित[illegible] वसुधाधिनाथः ॥

भूमीश्वरो राजसमो घटस्थे शुक्रादिभिः स्यात्परदारगामी ।
क्रमाज्झषे हास्यविधिप्रवीणो नृपो बुधः पापमतिश्च पापैः ॥

NOTES.

What has been said in the three slokas above may be re-arranged and summarised thus :—

(1) Mars aspecting the Moon in

Aries	will make the person born a king		
Taurus	,,	,,	poor
Gemini	,,	,,	Dealer in weapons
Cancer	,,	,,	warrior
Leo	,,	,,	King
Virgo	,,	,,	Servant
Libra	,,	,,	Wicked
Scorpio	,,	,,	King
Sagittarius	,,	,,	Fop
Capricorn	,,	,,	King
Aquarius	,,	,,	Wicked
Pisces	,,	,,	Very wicked

Thus Moon square or opposition Mars is bad except when the Moon is in Aries, Leo Scorpio and Capricorn. Three of these latter happen to be the स्वक्षेत्र (Swakshetra) and उच्चक्षेत्र (Ucchchakshetra) of Mars and for the Moon in Leo happens to be the ruler of the 9th from it. That is why Mars is good in these four signs.

(2) Mercury aspecting the Moon in

Aries	makes the person born		Learned
Taurus			Thief
Gemini			King
Cancer			Literary Author
Leo			Astrologer
Virgo			King
Libra			King
Scorpio			Father of twins
Sagittarius		,,	Helper of one's relations
Capricorn	,,	[illegible]	[illegible]
Aquarius	,,	,,	[illegible]ing
Pisces			[illegible]

The Moon in opposition to Mercury in any place is good except Vrishabha. It is however not so good as the Moon in opposition to Jupiter for finance. The intellectual side is good.

(3) Jupiter aspecting the Moon in

Aries	will make one		equal to a king
Taurus	,,	,,	adored by people
Gemini	,,	,,	learned
Cancer	,,	,,	learned
Leo	,,	,,	wealthy
Virgo	,,	,,	leader of an army
Libra	,,	,,	working in gold
Scorpio	,,	,,	obedient
Sagittarius	,,	,,	a King
Capricorn	,,	,,	a King
Aquarius	,,	,,	almost equal to a King
Pisces	,,	,,	a King

The Moon can be aspected by Jupiter only when the Moon is trine or in opposition to Jupiter and not when the Moon is in conjunction with Jupiter.

Politicians or statesmen are born if the Moon trine Jupiter or Moon opposition Jupiter takes place when the Moon is in Taurus, Virgo or Capricorn.

It therefore follows that all leaders in any walk of life must have Moon-trine Jupiter or Moon-opposition-Jupiter.

(4) Venus aspecting the Moon in

Aries	will porduce	a person of good qualities
Taurus	,,	a King
Gemini	,,	a fearless person
Cancer	,,	a King
Leo	,,	a King
Virgo	,,	one skilful in all matters
Libra	,,	a trader
Scorpio	,,	a washerman
Sagittarius	,,	a supporter of many
Capricorn	,,	a learned person
Aquarius	,,	one fond of women, not his own
Pisces	,,	a Learned man

Venus opposition is thus not generally bad.

(5) Saturn aspecting the Moon in

Aries	makes one	a thief
Taurus	,,	wealthy
Gemini	,,	a weaver
Cancer	,,	a dealer in iron
Leo	,,	a barber
Virgo	,,	a servant under a woman
Libra	,,	wicked and cruel
Scorpio	,,	defective of some limb
Sagittarius	,,	a fop
Capricorn	,,	wealthy
Aquarius	,,	addicted to other people's wives
Pisces	,,	a sinner

All aspects (whether 3rd, 10th or 7th) of Saturn to the Moon are bad except when the Moon is in Taurus and Capricorn. We have already stated in Chapter XIV that Moon conjunction Saturn is bad.

(6) The Sun aspecting the Moon in

Aries	will make one	poor
Taurus	,,	a servant
Gemini	,,	poor
Cancer	,,	suffer from eye complaint
Leo	,,	a King
Virgo	,,	take service under a woman
Libra	,,	a rogue
Scorpio	,,	poor
Sagittarius	,,	a fop
Capricorn	,,	poor
Aquarius	,,	vicious and immoral
Pisces	,,	a sinner

All opposition of the Sun to the Moon is bad except when the Moon is in Leo; the Sun will then be in Aquarius and aspecting his own house.

What is true of the Moon is also true of the Lagna according to Sloka 20 of the previous Chapter.

All squares or oppositions between the Moon and any malefic is bad. Similarly all squares and oppositions between the Lagna and any malefic is bad Similarly conjunction of malefics with the Moon or the Lagna is bad except Sun conjunction Moon.

All conjunctions between malefics are bad. (Cf. Chapter XIV, as also Western Astrologers.)

होरेशर्क्षदलाश्रितैः शुभकरो दृष्टः शशी तद्गत-
स्त्र्यंशे तत्पतिभिः सुहृद्भवनगैर्वा वीक्षितः शस्यते ।
यत्प्रोक्तं प्रतिराशिवीक्षणफलं तद्द्वादशांशे स्मृतं
सूर्याद्यैरवलोकितेऽपि शशिनि ज्ञेयं नवांशेष्वतः ॥ ४ ॥

Sloka 4.—The Moon in any hora if aspected by planets occupying also the same hora is productive of good results. The Moon in any decanate if aspected by the lord of that decanate (or by the lords of the Navamsa, Dwadasamsa, or Trimsamsa occupied by the Moon) or by planets in their friendly signs is declared as good. Whatever has been declared as resulting from the Moon in the several signs being aspected by the several planets should be recognised as applying in the case of the Dwadasamsas also. Hereafter will be described the effects of the Moon from its occupation of the several Navamsas aspected by the several planets from the Sun onwards

NOTES.

If the Moon be in the Sun's hora, the planets aspecting must also be in the Sun's hora to increase the immensity of the yogas good or bad as the case may be. The same holds good if the Moon be in Lunar hora and the aspecting planets are likewise in Lunar hora. If the Moon be aspected by malefics causing a bad yoga, it will be still worse. For a malefic yoga, if it is in

operative opposition, it will be worse; if otherwise, the intensity will be less.

The same rule holds good for Decanates. Therefore Varahamihira wants to confine the aspects of planets from 15° (होरा-Hora) to within 10° (द्रेक्काण-Drekkna). If the ruler of the decanate occupied by the Moon be a friendly planet to the Moon and be a benefic, such an aspect is good. This can only happen if the Moon occupies decanates of Mercury, Venus or Jupiter.

Dwadasamsas take up the (phalas) effects of the Rasis to which they belong in regard to the Moon.

गुणाकरः—

कुलीरलग्नगं त्यक्त्वा मेषेक्षणो निशाकरः ।
अन्यराश्युदयं कुर्यान्नराणामशुभं फलम् ॥
होरायां हिमगुर्यस्य तस्य होरास्थितैर्ग्रहैः ।
वीक्षितः शुभकृत्स स्याद्द्रेष्काणपतिना तथा ॥

भूमीश्वरः शशिनि राश्यधिपेन दृष्टे
तद्बन्धुभिर्धनयुतस्त्रिलवांशनाथैः ।
प्रायः शुभैः शुभफलं प्रतिराशिजं य-
द्वाच्यं तदेव गणकैर्द्विरसांशकेऽपि ॥

आरक्षिको वधरुचिः कुशलो नियुद्धे
भूपोऽर्थवान् कलहकृत् क्षितिजांशसंस्थे ।
मूर्खोऽन्यदारनिरतः सुकविः सितांशे
सत्काव्यकृत्सुखपरोऽन्यकलत्रगश्च ॥ ५ ॥

Sloka 5.—If, at a person's birth, the Moon occupy a Navamsa of Mars and be aspected by the Sun, the person will be a watchman of a city; if the Moon in the above position be aspected by Mars, he will be fond of killing; if by Mercury, he will be skilled in close fighting; if by Jupiter, he will be a king; if by Venus,

he will be rich; and if by Saturn, he will promote quarrels. If, at the time of birth, the Moon be in a Navamsa of Venus and be aspected by the Sun, the person concerned will be a fool; if by Mars, he will be addicted to other people's wives; if by Mercury, he will be a good poet; if by Jupiter. he will be the author of good literary works; if by Venus, he will be intent on having all comforts; and if by Saturn, he will unite with other people's wives.

NOTES

It may be mentioned here that the planets aspecting are in Rasis and not in Navamsas. It is only the Navamsa of the Moon that should be taken into consideration and not that of the aspecting planet.

गुणाकरः—

शीतद्युतौ वक्रनवांशयाते
विलोकिते तिग्मकरादिभिः स्यात् ।
कुरक्षको हिंस्रनियुद्धदक्षो
भूपो धनाढ्यः कलहप्रियश्च ॥
मूर्खोऽन्यस्त्रीरतः शौक्रे काव्यवित्सुकविः सुखी ।
अन्यनारीरतश्चन्द्रे सूर्यादिभिरिहोच्यते ॥

**बौधे हि रङ्गचरचौरकवीन्द्रमन्त्री
गेयज्ञशिल्पनिपुणः शशिनि स्थितेंऽशे ।
स्वांशेऽल्पगात्रधनलुब्धतपस्विमुख्यः
स्त्रीपोष्यकृत्यनिरतश्च निरीक्ष्यमाणे ॥ ६ ॥**

Sloka 6.—If, at the time of birth, the Moon occupy a Navamsa of Mercury and be aspected by the Sun, the person concerned will be an actor; if by Mars, he

will be a thief; if by Mercury, he will be the chief of poets; if by Jupiter, he will be a minister; if by Venus, he will be skilled in music: and if by Saturn, he will be skilled in mechanical arts. If, at the time of birth, the Moon occupies his own Navamsa (Cancer) and be aspected by Sun, the person concerned will be lean; if by Mars, he will be avaricious; if by Mercury, he will be practising penance; if by Jupiter, he will become an important personage; if by Venus, he will be supported by women; and if by Saturn, he will be devoted to his duties.

गुणाकर:—

बौधे रङ्गचरश्चौरः कवीन्द्रः सचिवस्तथा
गीतवाद्यास्वभिज्ञश्च शिल्पकर्मपटुर्भवेत् ।
स्वांशेऽल्पकायः कृपणस्तपस्वी
मुख्योऽङ्गनापोषणकार्ययुक्तः ॥

सक्रोधो नरपतिसंमतो निधीशः
सिंहांशे प्रभुरसुतोऽतिहिंस्रकर्मा ।
जीवांशे प्रथितबलो रणोपदेष्टा
हास्यज्ञः सचिवविकामवृद्धशीलः ॥ ७ ॥

Sloka 7.—If, at the time of birth, the Moon be in a Navamsa of Leo and be aspected by the Sun, the person concerned will be of an angry temper; if by Mars, he will be a friend of the king; if by Mercury, he will become the lord of a hidden treasure, if by Jupiter, he will become a great lord; if by Venus, he

will be childless; and if by Saturn, he will do cruel acts. If, at the time of birth, the Moon be in a Navamsa of Jupiter and be aspected by the Sun, he will be a man of reputed valour; if by Mars, he will be versed in fighting; if by Mercury, he will be witty; if by Jupiter, he will be a minister; if by Venus, he will be without lust; and if by Saturn, he will be virtuously disposed.

गुणाकरः—

सिंहे सकोपो नृपसंमतः स्या
न्निधीशनाथो विसुतोऽतिहिंस्रः ॥
जैवेंशे ख्यातवीर्यः स्यात्संग्रामविद्कोविद: ।
हास्यज्ञः सचिवश्चन्द्रे विकामो धर्मतत्परः ॥

अल्पापत्यो दुःखितः सत्यपि स्वे
मानासक्तः कर्मणि स्वेऽनुरक्तः ।
दुष्टस्त्रीष्टः कृपणश्चार्किभागे
चन्द्रे भानौ तद्वदिन्द्वादिदृष्टे ॥ ८ ॥

Sloka 8.—If, at the time of birth, the Moon should occupy a Navamsa of Saturn and be aspected by the Sun, the person concerned will have a very limited number of children; if by Mars, he will lead a miserable life even though wealthy; If by Mercury, he will be haughty; if by Jupiter, he will be devoted to his duty; if by Venus, he will be fond of wicked women; and if by Saturn, he will be a niggard. In the same manner should be predicted the effects resulting from the Sun in the several Navamsas being aspected by the Moon and other planets.

NOTES

Substitute the Sun for the Moon in the above slokas of this chapter and read the effects accordingly.

Just as we said Moon-square-opposition-or-trine any planet is bad, bad, or good, etc., we have to say Sun-square-opposition-or-trine any planet is bad, bad, or good. For example, we said Moon trine Jnpiter or opposition Jupiter is good. Substituting the Sun for the Moon, we read Sun trine Jupiter or opposition Jupiter and the effects as if for Moon-trine Jupiter or opposition Jupiter.

Substitute Cancer for Leo and Leo for Cancer in Navamsa in Slokas 5, 6 and 7.

Varahamihira considers the effects applying to the Moon as equally applying to the Sun and the Lagna.

गुणाकरः—

अल्पात्मजः स्यात्सधनोऽपि दुःखी
मानी सगोत्रोचितकर्मसक्तः ।
दुष्टाङ्गनेष्टः कृपणोऽर्कजांशे
चन्द्रादिदृष्टेऽपि च तद्वदर्के ॥

वर्गोत्तमस्वपरगेषु शुभं यदुक्तं
तत्पुष्टमध्यलघुताशुभमुत्क्रमेण ।
वीर्यान्वितोंऽशकपतिर्निरुणद्धि पूर्वं
राशीक्षणस्य फलमंशफलं ददाति ॥ ९ ॥

Sloka 9.—The good effects described above will be full, middling and little, according as the Moon occupies a Vargottomamsa, his own Navamsa or the Navamsa of another planet. In the case of bad effects, it will be the reverse. Again, if the lord of the Navamsa occupied by the Moon be strong, the

effects described for the Moon in the several signs and aspected by the several planets will be nullified, and only those effects due to the Moon's occupying the particular Navamsa subject to the particular planetary aspect will come to pass.

NOTES.

The aspect of benefics upon the Moon when she is in (1) a Vargottamamsa will prove very good (2) her own Navamsa, ordinary and (3) another's Navamsa, very very ordinary. In the case of bad effects (caused by the aspect of malefic planets on the Moon), it will not be so bad when the Moon is in a Vargottamamsa ; it will be worse when the Moon is in her own Navamsa and worst when she is in another's Navamsa.

The effects good or bad as described in the slokas above will be felt only if the lord of the Moon's Navamsa Rasi is strong. Otherwise, the Rasi phalas only will take effect. That is, the effects described for the Moon's Navamsa being aspected by the several planets will not occur unless the ruler of the Moon's Navamsa is strong. In such a case the Rasi phalams alone should be considered.

We can even here substitute the Sun or the Lagna for the Moon.

गुणाकरः—

इत्थं चन्द्रे दुष्टमध्याधमं स्या-
द्वर्गोत्कृष्ट स्वान्यभाग प्रयाते ।
ज्ञेयं तज्ज्ञैर्व्यत्ययात्पापसंज्ञं
योज्यं लग्नादित्ययोरेवमेव ॥
वीर्यान्वितो नवमभागपती रुणद्धि
क्षेत्रावलोकनफलं च फलं ददाति ।
प्रालेयरश्मिगनवांशपतौ विवीर्ये
वाच्यं बुधैर्भवनभागफलं वदानीम् ॥

CHAPTER XX

भावाध्यायः

शूरः स्तब्धो विकलनयनो निर्घृणोऽर्के तनुस्थे
मेषे सस्वस्तिमिरनयनः सिंहसंस्थे निशान्धः ।
नीचेऽन्धोऽस्वः शशिगृहगते बुद्बुदाक्षः पतङ्गे
भूरिद्रव्यो नृपहृतधनो वक्त्ररोगी द्वितीये ॥ १ ॥

Sloka 1.—If the Sun occupy the 1st house at a person's birth, he will be valiant, obstinate, will have defective eyes and be cruel-hearted. But if Aries be the Lagna and the Sun occupy it, the person born will earn himself, but will suffer from eye-disease. If the Sun be in Leo identical with the Lagna, the person concerned will be night-blind. If Libra be the Lagna and the Sun occupy it, the person born will be blind and poor as well. If the Lagna at birth be Cancer and the Sun occupy it, the person concerned will have inflamed eyes. If the Sun should occupy the 2nd house at a birth, the person concerned will be immensely rich but will be deprived of his wealth by a king and will suffer from diseases in the face.

NOTES.

The Sun in Leo causes blindness at night. In Cancer, the Sun causes cataract in the eyes. The Sun in Libra causes blindness. The Sun in the Lagna causes some defect in eyes. (Cf Western astrology.) In the 2nd house the Sun causes some defect or other in the face or teeth. The yoga is bad for litigation except when he is well aspected.

गुणाकरः—

स्तब्धोतिहिंस्रो विकलेक्षणोऽर्के लग्ने सवित्तस्तिमिरान्वितोऽजे ।
सिंहे निशान्धोऽथ तुलागतेऽन्धो निःस्वः कुलीरेऽपि च बुद्बुदाक्षः ॥
नृपगृहीतधनः सधनो धने दिनपतौ मुखरोगयुतो भवेत् ॥

Also सारावली—

लग्नेऽर्केऽल्पकचः क्रियालसमतिः क्रोधी प्रचण्डोन्नतो
मानी लोचनरूक्षकर्कशतनुः शूरोऽक्षमो निर्घृणः ।
स्फोटाक्षः शशिभे क्रिये सतिमिरः सिंहे निशान्धः पुमान्
दारिद्र्योपहतो विनष्टतनयो जातस्तुलायां नरः ॥
द्विपद्चतुष्पद्भागी मुखरोगी नष्टविभवसौख्यश्च ।
नृपचोरमुषितसारः कुटुम्बगे स्याद्रवौ पुरुषः ॥

मतिविक्रमवांस्तृतीयगेऽर्के
विसुखः पीडितमानसश्चतुर्थे ।
असुतो धनवर्जितस्त्रिकोणे
बलवाञ्छत्रुजितश्च शत्रुयाते ॥ २ ॥

Sloka 2.—If, at a birth, the Sun occupy the 3rd house from the Lagna, the person concerned will possess a good intellect and great strength If the Sun be in the 4th house, the person born will have no happiness and will be troubled in mind. If the Sun should occupy the 5th house from the Lagna, the person concerned will be childless and without wealth. It the Sun be in the 6th house, the person born will be powerful but will be overpowered by his enemies.

NOTES.

नष्टरिपुश्च (Nashtaripuscha) is another reading for शत्रुजितश्च (Satrujitascha). The reading in the text has the support of

Yavaneswara and Sphujidhwaja while the other **reading is** supported by Satyacharya.

The Sun is good in the 3td. but is bad in the 4th or culminating house as well as in the 5th. He is good in the 6th house.

गुणाकरः—

बलयुतो मतिमान् सहजोपगे सुखगते विसुखोऽतिनिपीडितः ।
सुतगते सुतवित्तभवोज्झितो बलयुतोऽरिजितो रिपुगे रवौ ॥

Also सारावली—

विक्रान्तो बलयुक्तो विनष्टसहजस्तृतीयके सूर्ये ।
लोके मतोऽभिरामः प्राज्ञो जितदुष्टपक्षश्च ॥
वाहनबन्धुविहीनः पीडितहृदयश्चतुर्थके सूर्ये ।
पितृगृहधननाशकरो भवति नरः कुनृपसेवी च ।
सुखसुतवित्तविहीनः कर्षणगिरिदुर्गसेवकश्चपलः ।
मेधावी धनरहितः स्वल्पायुः पञ्चमे तपने ॥
प्रबलमदनोदराग्निर्बलवान् षष्ठं समाश्रिते भानौ ।
श्रीमान् विख्यातगुणो नृपतिर्वा दण्डनेता वा ॥

स्त्रीभिर्गतः परिभवं मदगे पतङ्गे
स्वल्पात्मजो निधनगे विकलेक्षणश्च ।
धर्मे सुतार्थसुखभाक् सुखशौर्यभाक् खे
लाभे प्रभूतधनवान् पतितस्तु रिःफे ॥ ३ ॥

Sloka 3.—If the Sun should occupy the 7th house at a birth, the person concerned should suffer humiliation at the hands of women. If he should be in the 8th house, the person born will have only a limited number of issues and will have a defective eye sight. If, at the time of birth, the Sun should occupy the 9th the person concerned will be endowed with

children, wealth and happiness If he occupies the 10th house, the person will be happy and powerful. The Sun in the 11th house will make the person born wealthy and if in the 12th house, the person will suffer degradation.

NOTES.

According to some astrologers the Sun is bad in the 9th house. The Sun in the 10th house gives maximum labour and minimum income. That is why Varahamihira has not used the word अर्थ (Arttha) heie as he has done for the Sun in the 9th. The Sun in the 10th house is bad for finance because he is in square to Lagna. In the 11th he is good because he is sextile to the Lagna. In the 12th house he is bad.

गुणाकरः—

परिभवं रमणाभिरथास्तगे
निधनगेऽल्पसुतो विकलेक्षणः ॥
धर्मस्थिते सौख्यसुतार्थयुक्तः
शूरः सुखी मानगतिः प्रसूतः ।
लाभाश्रिते भूरिधनान्वितस्तु
व्ययस्थिते स्यात्पतितः पतङ्गे ॥

Also सारवली—

निःश्रीकः परिभूतः कुशरीरो व्याधितः पुमान्द्यूने ।
नृपबन्धनसन्तप्तोऽमार्गरतो युवतिविद्वेषी ॥
विकलनयनोऽष्टमस्थे धनसुखहीनोऽल्पजीवितः पुरुषः ।
भवति सहस्रमयूखे स्वभिमतजनविरहसन्तप्तः ॥
धनपुत्रमित्रभागी द्विजदैवतपूजनेऽतिरक्तश्च ।
पितृयोषिद्विद्वेषी नवमे तपने सुतप्तः स्यात् ॥
अतिमतिरतिविभवबलो धनवाहनबन्धुपुत्रवान् सूर्ये ।
सिद्धारम्भः शूरो दशमेऽधृष्यः प्रशस्यश्च ॥
संचयनिरतो बलवान् द्वेष्यः प्रेष्यो विधेयभृत्यश्च ।
एकादशो विधेयः प्रियरहितः सिद्धकर्मा च ॥

विकलशरीरः काणः पतितो वन्ध्यापतिः पितुरमित्र ।
द्वादशसंस्थे सूर्ये बलरहितो जायते क्षुद्रः

मूकोन्मत्तजडान्धहीनबधिरः प्रेष्याः शशाङ्कोदये
स्वर्क्षाजोच्चगते धनी बहुसुतः सस्वः कुटुम्बी धने ।
हिंस्रो भ्रातृगते सुखे सतनये तत्प्रोक्तभावान्वितो
नैकारिर्मृदुकायवह्निमदनस्तीक्ष्णोऽलसश्चारिगे ॥ ४ ॥

Sloka 4.—If at a person's birth the Moon happens to be in the 1st house, the person concerned will be mute, insane, stupid, blind, base (or mean), deaf or servile. (This does not apply to births with the Moon in Aries, Taurus or Cancer.) If the Moon should occupy her own house identical with the Ascendant, the person born will be rich. If Aries takes the place of Cancer, the person concerned will have many children. If Taurus be the ascendant and the Moon occupy that sign. the person will be wealthy. If the Moon should occupy the 2nd house, the person born will be a man of large family. If the Moon be in the 3rd house, he will be cruel: if in the 4th, the person will be happy; if in the 5th house, he will have children; if in the 6th house, he will have many enemies, will have a delicate constitution and a dyspeptic appetite. His sexual passion will also be weak. He will be harsh in temperament and indolent in his work.

गुणाकरः—

उन्मत्तमूकबधिरान्धजडाङ्गहीना
प्रेष्यस्तनौ शशिनि कर्किवृषे धनाढ्यः ।

मेषस्थिते सुतयुतो धनगे कुटुम्बी
हिंस्रस्तृतीयगृहगे सुखगे सुखी स्यात् ॥
पुत्रान्वितः सुतगते रिपुगेऽरियुक्त-
स्तीक्ष्णोऽलसो मृदुरतिर्मृदुदेहवह्निः ॥

Also सारावली—

दाक्षिण्यरूपधनभोगगुणैः प्रधान-
श्चन्द्रे कुलीरवृषभाजगते विलग्ने ।
उन्मत्तनीचबधिरो विकलश्च मूकः
शेषे नरो भवति कृष्णतनुर्विशेषात् ॥
अललितसुखमित्रयुतो धनैश्च चन्द्रे द्वितीयराशिगते ।
सम्पूर्णोऽतिधनेशो भवति नरोऽल्पप्रलापकरः ॥
भ्रातृजनाश्रयणीयो मुदान्वितः सहजगे बलिनि ।
चन्द्रे भवति च शूरो विद्यावस्त्रान्नसङ्ग्रहणशीलः ॥
बन्धुपरिच्छदवाहनसहितो दाता चतुर्थगे चन्द्रे ।
जलसंचारानुरतः सुखासुखोत्कर्षपरिमुक्तः ॥
चन्द्रे भवति न शूरो विद्यावस्त्रान्नसङ्ग्रहणशीलः ।
बहुतनयसौम्यमित्रो मेधावी पञ्चमे तीक्ष्णः ॥
प्रचुरामित्रस्तीव्रो मृदुकायाग्निर्मदालसश्चन्द्रे ।
षष्ठे वृकोदरभवै रोगैः सम्पीडितो भवति ।
रजनिकरे स्वल्पायुः षष्ठगते भवति संक्षीणे ॥

ईर्ष्युस्तीव्रमदो मदे बहुमतिर्व्याध्यर्दितश्चाष्टमे
सौभाग्यात्मजमित्रबन्धुधनभाग् धर्मस्थिते शीतगौ ।
निष्पत्तिं समुपैति धर्मधनधीशौर्यैर्युतः कर्मगे
ख्यातो भावगुणान्वितो भगवते क्षुद्रोऽङ्गहीनो व्यये ॥ ५ ॥

Sloka 5.—The person at whose birth the Moon is in the 7th house will be envious and will be exceedingly over head and ears in love; while the one with the

Moon in the 8th house will have a fickle mind and will suffer from diseases. If at a person birth, the Moon should occupy the 9th house, he will possess sons, friends, relations and wealth. If the Moon should occupy the 10th house at a birth, the person concerned will complete to perfection anything he undertakes and will be endowed with virtue wealth, intellect and valour. If the Moon should occupy the 11th house, the person born will become famous and will acquire wealth and the like. If the Moon be in the 12th house at a birth, the person concerned will be wickedly disposed and defective in some limb

NOTES.

From the foregoing two slokas it is seen that the Moon is generally bad in the Lagna even for eye-sight, except when the Lagna happens to be Aries, Taurus or Cancer. In the 2nd the Moon indicates that interests are mixed up with others. In the 3rd, 6th and 12th, it is bad. In the 4th and 5th, the Moon improves these houses. In the 7th she is not very good. In the 8th, the Moon makes the person sickly. In the 9th, 10th and 11th houses the Moon is very good.

गुणाकरः—

ईर्ष्युर्मदेऽतिमदनश्चलधीः सरोगी
मृत्यौ शुभे सुखयुतः स्वसुहृत्सुताढ्यः ।
धीधर्मकर्मनिरतः शूरः कर्मगृहाश्रिते
लाभे लाभान्वितः ख्यातः क्षुद्रो हीनतनुर्व्यये ॥

Also सारावली—

सौम्यो धृष्टः सुखितः सुशरीरः कामसंयुतो द्यूने ।
दैन्यरुगर्दितदेहः कृष्णे संजायते शशिनि ॥
अतिमतिरसितेजस्वी व्याधिविबन्धक्षपितदेहः ।
निधनस्थे रजनिकरे स्वल्पायुर्भवति संक्षीणे ॥

देवतपितृकार्यपरः सुखधनअतिपुत्रसंपन्नः ।
युवतिजननयनकान्तो नवमे शशिनि प्रियतमोद्योतः ॥
अविषादी कर्मपरः सिद्धारंभश्च धनसमृद्धश्च ।
शुचिरतिबलोऽथ दशमे शूरो दाता भवेच्छशिनि ॥
धनवान् बहुसुतभागी बह्वायुः रिवष्टभृत्यवर्गश्च ।
इन्दौ भवेन्मनस्वी तीक्ष्णः शूरः प्रकाशश्च ॥
द्वेष्यः पतितः क्षुद्रो नयनरुगार्तोऽलसो भवेद्विकलः ।
चन्द्रे तथान्यजातो द्वादशगे नित्यपरिभूतः ॥

लग्ने कुजे क्षततनुर्धनगे कदन्नो
धर्मेऽघवान्दिनकरप्रतिमोऽन्यसंस्थः ।
विद्वान् धनी प्रखलपण्डितमन्त्यशत्रु-
धर्मज्ञविश्रुतगुणः परतोऽर्कवज्ज्ञे ॥ ६ ॥

Sloka 6.—If, at a person's birth, Mars occupy the Lagna, he will have an injured limb; if Mars be in the 2nd house, the person concerned will eat bad food. If he be in the 9th house, fhe person born will commit sinful actions. If Mars be in any of the other houses, the effect will be similar to that (already stated) for the Sun in these houses. If at the time of birth Mercury occupy the 1st house, the person concerned will be a learned man; if in the 2nd house, he will be rich; if in the 3rd, he will be a consummate rogue; if in the 4th house, he will be learned; if in the 5th, he will be a minister; if in the 6th, he will be without enemies; if in the 7th, he will possess a knowledge of the law and rules of the country; if in the 8th, he will be widely known for his good qualities. The effect of

Mercury occupying the 9th, 10th, 11th and 12th houses will be the same as that (already described) for the Sun in these houses.

गुणाकरः—

लग्ने क्षताङ्गो धनगे कुदन्तो
धर्मेऽघवानर्कवदन्यगेहे ।
विद्वान् धनी दुर्जनपण्डितः स्या-
न्मन्त्री विशत्रुः शशिजे क्रमेण ॥
धर्मज्ञः स्मरगे सौम्ये मृतौ ख्यातगुणो भवेत् ।
तिग्मांशुसदृशः प्रोक्तश्चन्द्रजोऽन्यगृहाश्रितः ॥

विद्वान् सुवाक्यः कृपणः सुखी च
धीमानशत्रुः पितृतोऽधिकश्च ।
नीचस्तपस्वी सधनः सलाभः
खलश्च जीवे क्रमशो विलग्नात् ॥ ७ ॥

Sloka 7.—The effect of Jupiter occupying at a person's birth the several houses from the Lagna taken in order will be to make him (1) learned, (2) eloquent or sweet-tongued, (3) stingy, (4) happy, (5) intelligent, (6) without enemies, (7) excelling his father (in his qualities), (8) base, (9) devout and philosophical, (10) wealthy, (11) prosperous (a gainer—one who makes large profit) and (12) a villain.

गुणाकरः—

विद्वान् वक्ता क्षुद्रसौख्यान्वयीज्ये
धीमाल्लग्नाद्धीनशत्रुः क्रमेण ।
पितुरुत्कृष्टो नीचकर्मा तपस्वी
वित्तैर्युक्तो लाभवान् दुर्जनः स्यात् ॥

स्मरनिपुणः सुखितश्च विलग्ने
प्रियकलहोऽस्तगते सुरतेप्सुः ।
तनयगतेसुखितो भृगुपुत्रे
गुरुवदतोऽन्यगृहे सधनोऽन्त्ये ॥ ८ ॥

Sloka 8.—If Venus should occupy the Lagna at a person's birth, he will be skilled in amorous sports and will be happy. If Venus be in the 7th house, the person born will promote quarrels and will be fond of sexual union; if in the 5th house, the person concerned will be happy; if in the 12th, he will be rich. The effect of Venus in the other houses will be the same as that (mentioned) for Jupiter.

गुणाकरः—

शुक्रे रतेषु निपुणो सुखवान्विलग्ने
कन्दर्पगे कलहकृत्सुरताभिलाषी ।
अन्त्ये धनी सुखयुतः प्रतिभारिथते स्या-
दन्यत्र जीवसदृशः कथितः फलेन ॥

अदृष्टार्थो रोगी मदनवशगोऽत्यन्तमलिनः
शिशुत्वे पीडार्त्तः सवितृसुतलग्नेऽत्यलसवाक् ।
गुरुस्वक्षोच्चस्थे नृपतिसदृशो ग्रामपुरपः
सुविद्वांश्चार्वङ्गो दिनकरसमोऽन्यत्र कथितः ॥ ९ ॥

Sloka 9.—If Saturn occupy the Lagna at a person's birth, he will be poor, sickly, love-stricken, very unclean, suffering from diseases during his childhood and (will talk indistinctly) indistinct in his speech. (The above effect is only when Saturn occupies the Lagna identical

with a sign other than Sagittarius, Pisces, Aquarius, Capricorn and Libra). If any one of the signs Dhanus, Meena, Kumbha, Makara and Tula be the Ascendant and Saturn should occupy it at a birth, the person concerned will be equal to a king, the headman of a village or the mayor of a city, a great scholar and will be handsome. In the other houses (*viz.*, 2nd, 3rd, etc.,) Saturn produces the same effect as that of the Sun in those places.

गुणाकरः—

बाल्येऽपि रोगी मलिनो दरिद्री
लग्नेऽर्कजे कामवशोऽलसश्च ।
स्वोच्चस्वभे चारुवपुः पुरेशो
भूपालतुल्यो गुरुभे स विद्वान् ॥
तद्दितरभस्थो दिनकरसूनुः ।
सवितृसमानो भवति फलेन ॥

सुहृदरिपरकीयस्वर्क्षतुङ्गस्थितानां
फलमनुपरिचिन्त्यं लग्नदेहादिभावैः ।
समुपचयविपत्ती सौम्यपापेषु सत्यः
कथयति विपरीतं रिःफषष्ठाष्टमेषु ॥ १० ॥

Sloka 10.—The fullness or otherwise of the effect of a planet occupying any of the 12 houses, *viz.*, Lagna, 2nd, 3rd. etc., must be judged by a consideration of the exact nature of the sign occupied by the planet, *i.e.*, whether it is in a friendly or in an inimical sign, or in the house of a neutral planet, or whether the planet in question is occupying his own or his exaltation Rasi.

Satyacharya says that benefics posited in any house generally promote the advancement or prosperity of that house while malefics in any house work only its decay. This is reversed in the case of the 6th, 8th and 12th houses.

NOTES.

The following is the quotation from Satyacharya:—

सौम्याः पुष्टिं पापास्तद्धानिं संश्रिता ग्रहाः कुर्युः ।
मर्त्यादिषु निधनेऽन्त्ये षष्ठे च विपर्ययात्फलदाः ॥

According to Satyacharya, the bhavas are generally advanced if good planets occupy them and reduced if bad ones should be in them. But in the case of the 6th, 8th and 12th bhavas the effects are reversed. That is malefic in the 6th, 8th and 12th houses bring on good fortune with minimum labour and maximum income. [Cf. western astrologers who say that malefics in the 6th (setting) or the 8th (set)—planets except in opposition (= 7th)—are good for legacy, etc.]

But Bhattotpala interprets this statement of Satyacharya thus: In the case of the 6th which signifies enemies, benefics there will destroy enemies while malefics will increase them. The 8th house is termed मृत्यु (Mrityu=Death). Good planets there will retard death, that is, lengthen life while bad ones will promote death, i.e., bring about the same sooner. The 12th house is called व्यय (Vyaya=expenditure). Good planets in this house will destroy expenditure, that is, promote thrift. while bad ones increase expenditure.

गुणाकरः—

तुङ्गत्रिकोणनिजमित्रगृहं प्रयाति
पुष्णन्ति भावजफलानि नभश्चरेन्द्राः ।
नीचारिगाः सवितृमण्डलसंनिविष्टाः
निघ्नन्ति तानि हि भवानि समर्क्षगानाम् ॥

शेषाः समुपचीयन्ते भावाः सौम्यग्रहाश्रिताः ।
व्यस्तमष्टारिरिःफानां हीयन्ते पापसंयुताः ॥

Also सारावली—

पापा निघ्नन्ति मूर्त्यादीन् भावान् पुष्णन्ति शोभनाः ।
विपरीतं रिपूरन्ध्रव्ययेषु सदसत्फलम् ॥
योगा ये बलयोगाः सौम्यसुहृद्रिपुनिरीक्षणाच्चैव ।
उच्चादिभवनसंस्थैर्ग्रहैश्च फलमन्यथा भवति ॥

उच्चत्रिकोणस्वसुहृच्छत्रुनीचगृहार्कगैः ।
शुभं संपूर्णपादोनदलपादाल्पनिष्फलम् ॥ ११ ॥

Sloka 11.—The good influence of planets is at its maximum, three quarters, half, a quarter, at its minimum or nil according as the planets are in the exaltation sign, Moolatrikona (मूलत्रिकोण), Swakshetra (स्वक्षेत्र), Mitrakshetra (मित्रक्षेत्र = friendly sign), Satrukshetra (शत्रुक्षेत्र = inimical sign), depression sign or (combustion) conjunction with the Sun.

NOTES

In the case of benefics,

उच्च (Uchcha)	Full effect
मूलत्रिकोण (Moolatrikona)	$\frac{3}{4}$,,
स्वक्षेत्र (Swakshetra)	$\frac{1}{2}$,,
मित्रक्षेत्र (Mitrakshetra)	$\frac{1}{4}$,,
शत्रुक्षेत्र (Satrukshetra)	$\frac{1}{8}$,,
नीच (Neecha)	$\frac{1}{16}$,,
अर्कग (Arkaga-Combustion)	$\frac{1}{32}$,,

This order should be reversed for the malefics.

शुभफल (Subhaphala) will increase if in उच्च (Uchcha). अशुभभावफल (Asubhabhavaphala) will increase only in नीच (Neecha). Benefics are good in exaltation. Malefics are good in depression. Malefics are bad in उच्च (Uchcha).

The proportions given above are with respect to benefics. In the case of malefics we must reverse the effects. e.g. A benefic in exaltation gives very good results (i.e. full); in depression $\frac{1}{16}$ effect. A malefic in नीच (Neecha) must give $\frac{3}{4}$ good effect and in उच्च (Uchcha) $\frac{1}{32}$ good effect. This will be found to hold good for finance.

गुणाकरः—

पूर्णः स्वोच्चे चरणरहितं स्वत्रिकोणे स्थिते स्या
दर्द्धं स्वर्क्षे तदनुचरणो मित्रभे शत्रुभेऽफम् ।
अस्तं याते किमपि न शुभं खेचरे नीचगेऽपि
प्रोक्तं तज्ज्ञैरमलमतिभिर्व्यत्ययात्पापसंज्ञम् ॥

Also सारावली—

स्वगृहोच्चसौम्यवर्गे ग्रहः फलं पुष्टमेव विदधाति ।
नीचर्क्षरिपुगृहस्थो विगतफलः कीर्त्तितो मुनिभिः ॥

CHAPTER XXI

आश्रययोगाध्यायः

The आश्रय (Asraya) yogas treated of in this Chapter are not the same as those mentioned in the नाभसयोगाध्याय (Nabhasa Yoga Adhyaya-Ch. XII). The following आश्रय (Asraya) yogas bear resemblance to संख्या (Sankhya) yogas mentioned in the नाभसयोगाध्याय (Nabhasa Yoga Adhyaya). The tone of Varahamihira throughout the संख्या (Sankhya) Yogas was that planets situated in 7 houses are superior in effect to those situated in 6 houses, which in their turn are superior to planets posited in 5 houses and so on In other words, conjunctions of planets are not favoured. In the present chapter Varahamihira deals with special cases of those संख्या (Sankhya) yogas.

कुलसमकुलमुख्यबन्धुपूज्या
धनिसुखिभोगिनृपाः स्वभैकवृद्ध्या ।
परविभवसुहृत्स्वबन्धुपोष्या
गणपबलेशनृपाश्च मित्रभेषु ॥ १ ॥

Sloka 1.—According as the number of planets occupying their own houses is 1, 2, 3, 4, 5, 6 or 7 at any birth, the person concerned will be (1) a member of average dignity of his family rank, (2) the chief member of a family, (3) a man respected by all his relations, (4) a wealthy person, (5) a happy man, (6) a person enjoying all comforts or (7) a king

respectively. If at a birth there be a planet occupying a friendly house, the person concerned will be fed at another's cost, if there be two such planets, he will live upon his friend's bounty; if there be three such, the person will be protected by his kinsmen; if four, by his relations (brothers and cousins); if five, he will be the leader of a group; if six, he will be the leader of an army; and lastly, if seven, he will be a king.

Notes.

If seven planets are in friendly houses [तात्कालिक (Tatkalika) and निसर्ग (Nisarga) combined] the native will become a king.

The following chart on the left seems to be the only possibility Cf. (Parallel aspect of Western astrology).

Saturn	Seven planets posited in their friendly houses				Seven planets occupying their own houses		Moon
Jup.			Moon	Saturn			Sun
Mars	Venus	Merc.	Sun	Jup.	Mars	Venus	Merc.

गुणाकरः—

स्वभैकवृद्धया निजगोत्रतुल्यः
कुलाधिको बन्धुजनार्चितः स्यात् ।
अर्थान्वितः सौख्ययुतः क्रमेण
भूपालतुल्यो वसुधाधिनाथः ।
परजीवी सुहृद्ज्ञातिबन्धुपोष्यो जनेश्वरः ।
सैन्येशो वसुधानाथो मित्रभे चैकवृद्धितः ॥

Cf. also जातकपारिजात—

स्वजातिकल्पाधिकपूज्यवित्तो
धनाधिकक्ष्मापतितुल्यभूपः ।
एकादिभिः स्वर्क्षगतैर्ग्रहेन्द्रै-
र्जालक्रमेणैव भवेन्मनुष्यः ॥

It is exactly as a net grows with the growth of its meshes that a man attains a position of equality with his tribesmen, a position of superiority, an honoured place, a wealthy position, pre eminence for vast riches, a status equal to a king's or a kingship itself according as the number of planets occupying स्वक्षेत्र (Swakshetra) at his birth happens to be one, two, three, four, five, six or seven respectively.

जनयति नृपमेकोऽप्युच्चगो मित्रदृष्टः
प्रचुरधनसमेतं मित्रयोगाच्च सिद्धम् ।
विधनविसुखमूढव्याधितो बन्धतप्तो
वधदुरितसमेत- शत्रुनीचर्क्षगेषु ॥ २ ॥

Sloka 2.—A single planet occupying his highest exaltation point and aspected by friendly planets produces a king (or a leader of men). Such a planet though singly will make the person immensely wealthy if he be also associated with another friendly planet. But when planets are in inimical or depression signs, the person born under the inauspicious yoga, are (1) without wealth, (2) without comfort, (3) without intellect, (4) sickly, (5) afflicted with captivity, (6) involved in murders and (7) other equally wicked crimes (successively as the number of the badly placed planets rise gradually from 1 to 7).

NOTES.

By the word मित्र (Mitra) in मित्रयोगात् (Mitrayogat), it is

natural friendship निसर्गमैत्रत्व (Nisarga maitratva) that is meant and not the तात्कालिक (Tatkalika).

First half. –The interpretation given above is what has been given by Bhattotpala, and in the face of it appears as most unlikely. For from a reference to XIX-I, it will be seen that the Moon in Taurus aspected by the Sun, Mars and Mercury produce no good effects; vide also XIII-I.

The word उच्चगः (Uchchagaha) has been translated in the text as " occupying his highest exaltation point." *Cf.* जातकपारिजात—एकस्मिन् परमोच्चगेऽतिसुहृदा दृष्टे यदि क्ष्मापतिः

May not the word मित्र (Mitra) in मित्रदृष्टः (Mitradrishtaha) mean the Sun ?

By the word उच्चगः (Uchchagaha) Varahamihira appears to imply Jupiter, Mars and Saturn. Mercury and Venus are not taken into consideration as these can never come in opposition to be aspected by the Sun. This yoga is possible in the following way:—

(1) Mars in Makara and the Sun in Kataka.

(2) Jupiter in Kataka and the Sun in Makara.

(3) Saturn in Tula and the Sun in Mesha.

The Sun thus in opposition to any one of these three planets in exaltation together with a friendly planet makes the native wealthy as well besides a नृप (Nripa a king or leader of men). It is only such rich people that suffer from very longstanding diseases such as diabetes, pleurisy, etc., (XXIII—7-9 infra.)

गुणाकरः—

एकोऽपि तुङ्गगृहगः सुहृदीक्षितश्चे-
द्भूपं करोति धनिनं सुहृदा समेतः ।
नीचारिभैकचयतो विधनोऽतिदुःखी
मूढः सरुग्दुरितबन्धवधाभितप्तः ॥

न कुंभलग्नं शुभमाह सत्यो
न भागभेदाद्यवना वदन्ति ।

कस्यांशभेदो न तथास्ति राशे-
रतिप्रसङ्गस्त्विति विष्णुगुप्तः ॥ ३ ॥

Sloka 3.—Satyacharya says "Sign Aquarius as Ascendant is not auspicious." Yavanas immediately contradict the same by saying "No, no, Satya is not correct; it is only the Dwadasamsas owned by the sign Aquarius that are bad in all Rasis." Vishnugupta at once asks "Which sign has not got such a sub-division as Kumbha Dwadasamsa?" The remarks are not therefore warranted.

NOTES.

The following is the quotation from सत्य (Satya):—

जन्मनि चन्द्रः श्रेष्ठः प्रवदेद्धोरारिनिधनवर्ज्यः स्यात् ।
होरा च भवेदिष्टा द्विपदेष्विह कुंभवर्ज्यं हि ॥
कुंभविलग्ने जातो भवति नरो दुःखशोकसंतप्तः ॥

The Yavanas did not accept the above but were of opinion that it is only the Kumbha Dwadasamsas (in all lagnas) that are bad. This view has been supported by Srutakirti, who says:

सर्वस्मिँल्लग्नगते कुंभद्विरसांशको यदा भवति ।
राशौ न तदा सुखितः परान्नभोजी भवेत्पुरुषः ॥

This is again opposed by Vishungupta; for, he says:—

कुंभद्वादशभागो लग्नगतो न प्रशस्यते यवनैः ।
यद्येवं सर्वेषां लग्नगतानामनिष्टफलता स्यात् ॥
घटयोगाद्राशीनां न मतं तत्सर्वशास्त्रकाराणाम् ।
तस्मात्कुंभविलग्नो जन्मन्यशुभो न तद्भागः ॥

Satyacharya has been mentioned prominently here, unlike elsewhere, because Varahamihira does not agree with his views. Nor does he appear to agree with Vishnugupta in thinking that the above views of Yavana are incorrect and that it is only the Kumbha Lagna in a birth that is bad and not the Kumbha

dwadasamsa. For Aquarius as Ascendant is one among the several ascendants for Rajayogas and leaders of men according to Varahamihira (XI 5, 14 and 17).

गुणाकरः—

कुंभोदयो न शुभदो वदतीति सत्यः
सूतौ तथांशकभिदा यवनो बभाषे ।
एवं गृहेषु सकलेषु महत्प्रसङ्गो
वात्स्यायनो वदति केषु न भागसंज्ञः

Also सारावली—

कुम्भोदयो न शस्तो लग्नविधौ सर्वथैव सत्यमते
यवनैर्वर्गोऽपि तथा चाणक्यो वदति नो वर्गम् ॥

यातेष्वसत्स्वसमभेषु दिनेशहोरां
ख्यातो महोद्यमबलार्थयुतोऽतितेजाः ।
चान्द्री शुभेषु युजि मार्दवकान्तिसौख्यः
सौभाग्यधीमधुरवाक्ययुतः प्रजातः ॥ ४ ॥

Sloka 4.—If malefic planets at a birth occupy the solar hora in odd signs (*i.e.*, the first half), the person concerned will become famous, will strenuously exert himself in a big undertaking, will be powerful, wealthy and of bright appearance. If benefic planets at a birth occupy the lunar hora in even signs (*i.e.*, the first half), the person concerned will be mild in disposition, brilliant in appearance, happy, fortunate, intelligent and sweet in speech.

NOTES.

It follows therefore that malefics in the second half of odd signs and benefics in the second half of even signs are not very good. All malefics in the first 15° of odd signs and all benefics

n the first 15° of even signs make the native lead a prosperous life.

गुणाकरः—

अयुग्मराशिष्वशुभाख्यखेटैरितग्मांशुहोरामपि संनिविष्टे ।
ख्याता भवन्त्युत्तमवित्तयुक्तास्तेजस्विनो विक्रमशालिनश्च ॥
चन्द्रहोराश्रितैः सौम्यैः सौम्यहोरागतैर्भवेत् ।
कान्तिमान् सुभगः सौम्यः सुखी मधुरवाक् शुचिः ॥

तास्वेव होरास्वपरर्क्षगेषु
ज्ञेया नराः पूर्वगुणेषु मध्याः ।
व्यत्यस्तहोराभवनस्थितेषु
मर्त्या भवन्त्युक्तगुणैर्विहीनाः ॥ ५ ॥

Sloka 5.—In the aforesaid horas in other signs (*i.e.*, in the solar horas of even signs and the lunar horas of odd signs) if malefic and benefic planets are respectively posited at a person's birth, the person concerned will be only (ordinary) middling in the several qualities mentioned already. But if their position be reverse, *i.e.* if malefic occupy lunar horas in even signs and benefics be in solar horas in odd signs, the persons concerned will be found lacking in the respective qualities mentioned in the previous sloka.

गुणाकरः—

अन्यर्क्षे तासु होरासु ते ग्रहाः समुपस्थिताः ।
तत्फलं मध्यमं कुर्युः कानघ्न्त्यन्यथाश्रिताः ॥

कल्याणरूपगुणमात्मसुहृद्दृकाणे
चन्द्रोऽन्यगस्तदधिनाथगुणं करोति ।

व्यालोद्यतायुधचतुश्चरणाण्डजेषु
तीक्ष्णोऽतिहिंस्रगुरुतल्परतोऽटनश्च ॥ ६ ॥

Sloka 6.—If at a birth the Moon be in his own decanate or in that of a friend, the person concerned will have a very fine appearance and will be endowed with all good qualities. But if the Moon should occupy the decanate owned by a non-friendly planet, the native will have the stature and quality pertaining to that non-friendly planet. If the Moon should be in a serpent decanate, the person will be wrathful; if he be in a weapon (armed) decanate, the person concerned will do deeds involving murder. If the Moon be in a quadruped decanate, the person will share the bed of females whom he onght not to cohabit with. If the Moon be in a bird (पक्षिन्-Pakshin) decanate, the person will be a wanderer.

NOTES

Serpent decanates—The 2nd and 3rd in Cancer; 1st and 2nd in Scorpio; and 3rd in Pisces.

Armed decanates -The 1st and 3rd of Aries; 2nd and 3rd of Gemini; 2nd and 3rd of Leo; 2nd in Virgo; 3rd in Libra; 1st and 3rd in Sagittarius; and 3rd in Capricorn.

Quadruped decanates—The 2nd in Aries; 2nd and 3rd in Taurus; 1st in Cancer; 1st, 2nd and 3rd in Leo; 3rd in Libra; 3rd in Scorpio; 1st in Sagittarius; and 1st in Capricorn.

Bird decanates—The 2nd in Gemini; 1st in Leo; 2nd in Libra; 1st in Aquarius. Also vide Ch. XXVII—infra.

N.B.—When the Moon occupies a decanate coming under two of the above groups, both the effects should be predicted गुरुतल्परतः (Gurutalparrtaha). This will happen provided the सर्प (Sarpa), पक्षिन् (Pakshin), चतुष्पादः (Chatushpada) or आयुध (Ayudha) decanate is not friendly—तात्कालिक (Tatkalika) and not otherwise.

गुणाकरः—

आत्मीयमित्रत्रिलवेषु चन्द्रो
रूपान्वितं चारुगुणं करोति ।
शत्रोर्द्रेगाणे विगुणं कुरूप-
मन्यत्र युक्त्या परिकल्पनीयम् ॥
उग्रो हिद्रक्कस्थितिभाजि चन्द्रे
विहङ्गदृक्के भ्रमणस्वभावः ।
हिंस्र पुमानायुधमद्दृक्काणे
चतुष्पदे स्यात्परदारगामी ॥

स्तेनो भोक्ता पण्डिताढ्यो नरेन्द्रः
क्लीबः शूरो विष्टिकृद्दासवृत्तिः ।
पापो हिंस्रोऽभीश्च वर्गोत्तमांशे-
ष्वेषामीशा राशिवद्द्वादशांशैः ॥ ७ ॥

Sloka 7.—If, at a person's birth, the rising Navamsa be not be a Vargottama one and be that of Aries, he will be a thief; if it be that of Taurus, he will enjoy life and not be able to hoard up anything: if it be that of Gemini, he will be learned; if it be that of Cancer, he will be rich; if it be that of Leo, he will be a king; if it be that of Virgo, he will be impotent; if it be that of Libra, he will be brave; if it be that of Scorpio, he will be a labourer carrying loads; if it be that of Sagittarius, he will be a servant; if it be that of Capricorn, he will do sinful actions; if it be that of Aquarius, he will be very cruel; and lastly, if it be that of Pisces, he will be without fear. In the case of a birth where the rising

Navamsa being a Vargottama one happens to be that of Aries, Taurus, Gemini, etc.; the person concerned will be the head of the respective classes mentioned above. The rising Dwadasamsas produce the same effects as the rising signs.

NOTES.

The effects of birth in the several Dwadasamsas will be the same as those described for the corresponding rising signs.

गुणाकरः—

चौरो भोक्ता भवति विबुधो वित्तवान् भूमिपालः
क्लीबः शश्वत्समरनिरतो भारवाही च दासः ।
पापः क्रूरो भयविरहितो मेषपूर्वांशके स्या-
द्वर्गोत्कृष्टे निगदितविभू राशिवद्द्वादशांशे ॥

जायान्वितो बलविभूषणसत्वयुक्त-
स्तेजोऽतिसाहसयुतश्च कुजे स्वभागे ।
रोगी मृतस्वयुवतिर्विषमोऽन्यदारो
दुःखी परिच्छदयुतो मलिनोऽर्कपुत्रे ॥ ८ ॥

Sloka 8.—If at a birth Mars occupies his own त्रिंशांश (Trimsamsa), the person concerned will be endowed with a very good wife. He will possess good strength and ornaments; he will be magnanimous in his disposition and bright in appearance; he will be rash in his actions. When Saturn occupies his own Trimsamsa, the person born will be sickly; his wife will die before him; he will be cruel, and addicted to other peoples' wives. He will be miserable along with his family and will be dirty.

NOTES.

This sloka is a hint to find out easily if the native has two wives, a son by the first wife (जाया Jaya) etc.

गुणाकरः—

स्वत्रिंशांशे भूसुते भूरिभार्यः
सत्वोपेतः कान्तिमान्मण्डनाढ्यः ।
सौरे रोगी दुष्टभार्योऽतिदुःखी
क्रूरोऽन्यस्त्रीसङ्गतः स्फारेवश्मा ॥

स्वांशे गुरौ धनयशःसुखबुद्धियुक्ताः
तेजस्विपूज्यनिरुगुद्यमभोगवन्तः ।
मेधाकलाकपटकाव्यविवादशिल्प-
शास्त्रार्थसाहसयुताः शशिजेऽतिमान्याः ॥ ९ ॥

Sloka 9.- If at the time of birth Jupiter occupies his own Trimsamsa, the person concerned will be rich, famous, happy, intelligent, bright in appearance, respected by all free from disease, diligent and will enjoy all luxury The person at whose birth Mercury occupies his own Trimsamsa will be very intelligent, skilled in fine arts as music, dancing, etc., will be tricky, will possess the qualities of a poet, will be clever in debating, skilled in sculpture and in the interpretation of the sacred precepts, will be daring and will be much respected by others.

गुणाकरः—

उद्योगवान् बुद्धियुतोऽतिपूज्यो
जीवे यशोभोगसुखस्वयुक्तः ।
धीमान् कलादम्भविवादविज्ञः
शिल्पी कविर्ज्ञे त्रिलवेविशूरः ॥

स्वे त्रिंशांशे बहुसुतसुखारोग्यभाग्यार्थरूपः
शुक्रे तीक्ष्णः सुललितवपुः सुप्रकीर्णेन्द्रियश्च ।
शूरस्तब्धौ विषमवधकौ सद्गुणाढ्यौ सुखिज्ञौ
चार्वङ्गेष्टौ रविशशियुतेष्वारपूर्वांशकेषु ॥ १० ॥

Sloka 10.—If at a birth Venus should occupy his own Trimsamsa, the person concerned will be endowed with a good number of children, good health, immense wealth, happiness and beauty. He will be of a fiery disposition, will possess a fine body and will have his virile power dispersed (*i.e.*, his virile power will go to many women). If at a birth the Sun should occupy a Trimsamsa of Mars, the person concerned will be brave; if he be in a Trimsamsa owned by Saturn, the the person will be cruel; if in a Trimsamsa of Jupiter, he will possess all good qualities; if in a Trimsamsa of Mercury, he will be happy; if in a Trimsamsa of Venus, he will possess a beautiful form. If the Moon occupies a Trimsamsa of Mars, the person born will be slow at work; if she should be in a Trimsamsa of Saturn, the person born will be an executioner; if in a Trimsamsa of Jupiter, he will be wealthy; if in a Trimsamsa of Mercury, he will be learned; and if in a Trimsamsa of Venus, he will be liked by all.

गुणाकरः -

आरोग्यसौभाग्यगुणैर्युतः स्यादनल्पसौख्यः ससुतः स्वरूपः ।
भृगौ स्वकीये स्वगुणांशसंस्थे क्रूरः शुभाङ्गः प्रभृतेन्द्रियश्च ॥
शूरः क्रूरः सद्गुणः सौख्ययुक्त-
श्चार्वङ्गोऽर्के भौमपूर्वांशकस्ते ।
स्तब्धो हिंस्रो वित्तवान् पण्डितः स्यात्
प्रालेयांशौ सर्वसौख्यप्रियश्च ॥

CHAPTER XXII

प्रकीर्णकाध्यायः

स्वर्क्षतुङ्गमूलत्रिकोणगाः कण्टकेषु यावन्त आश्रिताः ।
सर्व एव तेऽन्योन्यकारकाः कर्मगस्तु तेषां विशेषतः ॥ १ ॥

Sloka 1.—Planets occupying their own signs, their exaltation signs, or their moolatrikona signs, if they should also be in a Kendra position with respect to each other become अन्योन्यकारकः (Anyonyakarakaha) or mutual workers. That planet which occupies the 10th house with respect to another planet replaces or acts for the second planet either for good or bad in an extraordinary manner.

NOTES.

In the following example Jupiter, Moon, Venus and Saturn occupy Kendra positions with respect to Mars and are therefore

	Lagna Mars		
	An example		Moon Jup.
Saturn			
		Venus	

called agents to Mars and vice versa. But out of these, since Saturn is the only planet situated in the 10th house from Mars, he is singled out as the extraordinary agent of Mars.

In the example given in the next page, Mars is replaced by the Sun. We must predict the results for the Sun as if he is in

Makara. Mars displaces Saturn. We must predict for Mars as if he is in Tula (Libra). That is why so many exaltation planets are bad in effect.

Venus	Sun		
	Sri Rama's horoscope		Lagna Moon Jup
Mars			
		Saturn	

गुणाकरः—

तुङ्गत्रिकोणस्वगृहेषु याताः परस्परं केन्द्रगता यदि स्युः ।
प्रियोमलाः कारकसंज्ञकास्तेतेषां विशेषाद्गगनर्क्षसंस्थः ॥

Also सारावली—

स्वर्क्षत्रिकोणतुङ्गस्था यदि केन्द्रेषु संस्थिताः ।
अन्योन्यं कारकास्ते स्युः केन्द्रेष्वेत्र हरेर्मतम् ॥

कर्कटोदयगते यथोडुपे
स्वोच्चगाः कुजयमार्कसूरयः ।
कारका निगदिताः परस्परं
लग्नगस्य सकलोऽम्बराम्बुगः ॥ २ ॥

Sloka 2.—If Cancer be the ascendant and the Moon occupy the same, and Mars, Saturn, the Sun and Jupiter be in their exaltation signs, they are declared to be mutual karakas. Planets in the 10th and 4th houses are said to be karakas of the planet in the ascendant. (The reverse does not hold.)

NOTES.

	Sun		
			Lagna Jup. Moon
Mars			
		Saturn	

According to this sloka there is an exception drawn to the first sloka. Instead of as in the 1st sloka, the Moon and Jupiter in the Lagna are replaced by the Sun and Saturn, the planets in the 10th and the 4th houses.

गुणाकरः—

स्वर्क्षे चन्द्रे विलग्ने च सूर्येज्यशनिभूसुतैः ।
निजतुङ्गगतैर्नूनं तेऽन्योन्यकारका मताः ॥
लग्नोपगस्य द्युचरस्य सर्वः
कर्माम्बुगः कारगतां बिभर्ति ॥

Also सारावली—

रवितनयो जूकस्थः कुलीरलग्ने बृहस्पतिहिमांशू ।
मेषे कुजो रवियुतः परस्परं कारका एते ॥

स्वत्रिकोणोच्चगो हेतुरन्योन्यं यदि कर्मगः
सुहृत्तद्गुणसंपन्नः कारकश्चापि स स्मृतः । ३

Sloka 3.—If a planet in his own sign, his moola-trikona sign or in his exaltation sign, be at the same time in the 10th house of another who is also placed

in a similar position (that is in his own, moolatrikona or exaltation sign) and happens to be in friendship—निसर्ग Nisarga (natural) or तात्कालिक Tatkalika (for the time being)—, then the planet in the 10th house acts as a karaka of the second planet. (*N.B.* The second planet is not a karaka of the first.)

NOTES.

	Mars	Lagna	
Moon Saturn			

Take the above example. Mars and Saturn are posited in their own houses and in mutual Kendra position. and they are mutually friendly. Saturn is in the 10th house from Mars and is said to be the Karaka of Mars.

गुणाकरः—

हेतुस्त्रिकोणोच्चगतश्च बन्धुः ।
कर्मस्थितस्तत्समये सुहृद्यः ॥

Also सारावली—

तुङ्गसुहृत्स्वगृहांशे स्थिता ग्रहाः कारकाः समाख्याताः
मेषूरणे च रविरिति विशेषतो वक्ति चाणक्यः ॥
लग्नस्थाः सुखसंस्था दशमस्थाश्चापि कारकाः सर्वे ।
एकादशेऽपि केचिद्वाञ्छन्ति न तन्मतं मुनीन्द्राणाम् ॥

**शुभं वर्गोत्तमे जन्म वेशिस्थाने च सद्ग्रहे ।
अशून्येषु च केन्द्रेषु कारकाख्यग्रहेषु च ॥ ४ ॥**

Sloka 4.—A birth is auspicious if the rising Navamsa is a Vargottama one or if a benefic occupies the 2nd house from the Sun or if the Kendra houses are not void of planets or where planets known as karaka exist.

NOTES.

Compare Western Astrologers who say that planets in the 10th house (or near it) are said to govern the whole nativity.

गुणाकरः—

शुभग्रहे वेशिपु तत्प्रपन्ने चतुष्टयेषु ग्रहसंयुतेषु
वर्गोत्तमे जन्म शुभाय पुंसां नभश्चरैः कारकसंज्ञितैश्च ॥

मध्ये वयसः सुखप्रदाः केन्द्रस्था गुरुजन्मलग्नपाः ।
पृष्ठोभयकोदयर्क्षगास्त्वन्तेऽन्तः प्रथमेषु पाकदाः ॥ ५ ॥

Sloka 5.—If Jupiter, the lord of the house occupied by the Moon and the ruler of the Lagna be in Kendras at a birth, the middle portion of the life is good. Planets in पृष्ठोदय (Prishtodaya) signs give good results in the end; those in उभयोदय (Ubhayodaya) signs, in the middle; and those in the शीर्षोदय (Sirshodaya) signs, in the beginning.

NOTES.

Another interpretation for the first half. If Jupiter be in the Lagna Kendra, the middle portion of life is good. If he is in Panaphara from the Lagna, the end of life is good. If in Apoklima, the early life is good. The same result for जन्मप (Janmapa) and लग्नप (Lagnapa).

गुणाकरः—

केन्द्रगा गुरुविलग्नजन्मपा मध्यमे वयसि ते सुखप्रदाः ।
कोभयारिफगुदयेषु संस्थिता आदिमध्यविरामपाकदाः ॥

Also सारावली—

आदौ दशासु फलदः शीर्षोदयराशिसंस्थितो विहगः ।
उभयोदये च मध्ये स्वान्त्ये पृष्ठोदये च नीचर्क्षे ॥

दिनकररुधिरौ प्रवेशकाले
गुरुभृगुजौ भवनस्य मध्ययातौ ।
रविसुतशशिनौ विनिर्गमस्थौ
शशितनयः फलदस्तु सर्वकालम् ॥ ६ ॥

Sloka 6.—The planets shown in the following three pairs :—(1) the Sun and Mars, (2) Jupiter and Venus, and (3) Saturn and the Moon, respectively, produce effect when they are in the beginning, the middle and the end of a sign. Mercury produces effect at all times.

NOTES.

We must combine the effects together of the Rasi and the planet therein and deduce the results accordingly

गुणाकरः—

तिग्मांशुधात्रीतनयौ गृहस्य प्रवेशकाले फलदौ भवेताम् ।
मध्यस्थितौ जीवसितौ शनीन्दू विरामगौ ज्ञः सकलेऽपि काले ॥

Also जातकपारिजात, II, 82.—

आद्यन्तमध्यभवनोपगता नभोग-
श्चादित्यभूमितनयौ शनिशीतरश्मी ।
जीवासुरेन्द्रसचिवौ फलदाः क्रमेण
तारासुतः सकलकालफलप्रदः स्यात् ॥

CHAPTER XXIII

अनिष्टाध्यायः

This chapter deals with अनिष्ट (Anishta) or malefic yogas. The first sloka gives a clue to ascertain when a person will be wifeless and sonless. In the next sloka are mentioned three yogas which lead to the loss of the wife during the lifetime of the husband. The third sloka gives two yogas, under the first of which the person born is one-eyed and becomes mated with an one-eyed wife; under the second the person born has a wife defective in some limb. The fourth and fifth slokas mention some yogas under which a person becomes bereft of wife and children or comes in possession of a barren wife or has intrigues with other women. In the sixth sloka are described certain yogas leading to family extinction, and yogas under which a person is born as the son of a maid servant, or does base acts. The next three slokas refer to yogas leading to various kinds of diseases such as paralysis, rheumatism, pleurisy, tuberculosis, bronchitis, etc. In slokas 10-13 are mentioned certain yogas producing blindness; ear complaint, unsightly teeth, trouble with goblins, windy complaints and epileptic fits. Yogas leading to other deformities such as irregular teeth, bald headedness, weak sight, etc., and accidents leading to loss of limbs are referred to in the fifteenth sloka. The sixteenth sloka deals with yogas leading to a person's captivity and his imprisonment. Certain yogas leading to servitude and dependence are described in slokas 14 and 17.

लग्नात्पुत्रकलत्रभे शुभपतिप्राप्तेऽथवालोकिते
चन्द्राद्वा यदि सम्पदस्ति हि तयोर्ज्ञेयोऽन्यथा संभवः ।
पाथोनोदयगे रवौ रविसुतो मीनस्थितो दारहा
पुत्रस्थानगतश्च पुत्रमरणं पुत्रोऽवनेर्यच्छति ॥ १ ॥

Sloka 1.—A person can have prosperity (sons, wife, etc.), acccrding as the 5th or the 7th house calculated from the Lagna or the Moon at the time of his birth is occupied or aspected by a benefic planet or by its lord ; if otherwise, he can have no son or wife. If, when the Sun occupies Virgo identical with the rising sign, Saturn is in Pisces, the latter planet will cause the death of his wife. And Mars in the 5th house in the pervious yoga brings about the death of the son.

NOTES.

If the ruler of the 9th house is placed in the 5th or the 7th bhava from the Lagna, it will bring all kinds of prosperity. The same holds good for the Moon. This is one interpretation. Here शुभ (Subha) is taken to mean the 9th house.

Second interpretation. If Jupiter, the Master of Benefics (शुभानां पतिः Subhanam patihi) is placed in the 5th or the 7th house from the Lagna or the Moon, the yoga causes also every kind of prosperity.

Third interpretation. If planets ruling the इष्टस्थानाः (Ishta-stthanas, viz., places other than the 3rd, the 6th, the 8th and the 12th) be placed in the 5th and 7th houses from the Lagna or the Moon, then also prosperity is indicated.

Fourth interpretation. If the ruler of the house occupied by Venus be placed in the 5th or 7th bhava from the Lagna or the Moon it leads to prosperity. Here शुभपति (Subhapati) is split up into शु (Su)=शुक्र (Sukra), भ (Bha)=राशि (Rasi) and पति (Pati).

Another view. if the ruler or nakshatra occupied by Venus be placed in the 5th or the 7th [from the Lagna or the Moon, then also prosperity is indicated. (The rulers of Nakshatras are according to विंशोत्तरी—Vimsottari System).

In all the above interpretations, the planet or planets concerned may take the role of aspecting instead of occupying.

In the absence of the above yoga, the man is sure to be unhappy.

If Virgo is to rise with the Sun in it and Saturn be in Pisces, the native will kill many wives. If Virgo is to rise with Mars in in Capricorn, such a person will lose many sons who are born.

It may however be asked " Why does Saturn in Pisces with the Sun in Virgo as Lagna kill wives ? " The answer is, Saturn, as ruler of the 6th, in the 7th and in opposition to the ruler of the 12th is bad. To be more explicit, the ruler of bad houses should not be in Subha Sthanas (शुभस्थान) or good houses.

The Sun and Saturn in opposition will indicate more than one wife especially in dual signs.

Mars in the 5th may be good for finance ; but it is certainly bad for issues and will always kill children.

Cf. सारावली—

भौमः पञ्चमभवने जातं जातं विनाशयति पुत्रम् ।
दृष्टे गुरुणा प्रथमं सितेन न च सर्वसंदृष्टः ॥

Mars coming into the first portion of the 5th bhava will kill the first son; coming into the mibble portion, he will kill the middle son, and if he comes into the last portion, he will kill the later issues. Further, Mars will always kill children between the ages of 1 and 3 years, (*Cf.* एकं द्वौनवाविंशतिः etc., Ch. VIII, sl. 9 supra. According to this principle, the Moon rules for the first year and Mars rules for the next two years. Therefore children will be killed within three years by Mars.

गुणाकरः—

चन्द्राङ्गयोः सुतकलत्रगृहे स्वनाथसौम्येक्षिते च सहिते तदवाप्तिरेवं स्तः ।
कन्योदये सवितरि झषगेऽर्कपुत्रे भार्यामृतिः सुतमृतिः सुतगे कुजः स्यात् ॥

विलग्नं चन्द्रगृहं च मूर्तिस्ताभ्यां बुधा भावगणान् गणन्ति ।
स्वस्वामिसौम्यग्रहयुक्तदृष्ट पुष्टोन्यथा स्यादबलो हि भावः ॥

कल्याणवर्मन् (Kalyana Varman), the auother of सारावली (Saravali), says that there are 12 kinds of sons which a person may be destined to have. They are (1) औरस (Aurasa) a son born to a lawfully married wife; (2) क्षेत्रज (Kshetraja), one that is born to a wife through a brother or other kinsman of her husband duly appointed to raise up issue for him; (3) दत्त (Datta), one that has been received as a gift from his natural parents for being adopted; (4) क्रीत (Kreeta), one that has been purchased for purpose of the continuance of the family; (5) कृत्रिम (Kritrima), a grown-up son adopted without the consent of his natural parents; (6) अधमप्रभव (Adhamaprabhava), an offspring born to a low-caste woman through a Brahmin; (7) गूढोत्पन्न (Gudhotpanna), a son born secretly of a woman when her husband is absent, the real father being unknown; (8) अपविद्ध (Apaviddha), a son that is abandoned by the father or mother, or by both, and adopted by a stranger; (9) पौनर्भव (Paunarbhave), a son of a widow remarried; (10) कानीन (Kaneena), the son of an unmarried woman; (11) सहोढ (Sahodha), the son of a woman pregnant at marriage; (12) दासीप्रभव (Dasiprabhava), the son of a female slave. The particular kind of son that one may get is thus described in Saravali.

सुतभवनं शुभयुक्तं शुभदृष्टं वा शुभर्क्षमिह येषाम् ।
तेषां प्रसवः पुंसां भवत्यवश्यं न विपरीते ॥
एकतमे गुरुवर्गे शुभराशावौरसो भवेत्पुत्रः ।
लग्नाच्चन्द्रादथवा बलयोगाद्वीक्षितेऽपि वा सौम्यैः ॥
संख्या नवांशतुल्या सौम्यांशे तावती सदा दृष्टा ।
शुभदृष्टे तद्द्विगुणा क्लिष्टा पापांशकेऽथवा दृष्टे ॥
सौरर्क्षे सौरगणे बुधदृष्टो गुरुकुजार्कदृग्धीनः ।
क्षेत्रजपुत्रं जनयति बौधोऽपि गणो रविजदृष्टः ॥
मान्दं सुतर्क्षमिन्दुर्निरीक्षिते यदि शनैश्चरेण युतम् ।
दत्तकपुत्रोत्पत्तिः क्रीतश्च बुधस्य चैवं स्यात् ॥

सप्तमभागे कौजे सौरयुते पञ्चमे सदा भवने ।
कृत्रिमपुत्रं विन्द्याच्छेषग्रहदर्शनान्मुक्त ॥
वर्गे पञ्चमराशौ सौरे सूर्येण वाऽत्र संयुक्ते ।
लोहितदृष्टे वाप्यो जातस्य सुतोऽधमप्रभवः ॥
चन्द्रे भौमांशगते धीस्थे मन्दावलोकिते भवति ।
गूढोत्पन्नः पुत्रः शेषग्रहदर्शनाभावे ॥
तस्मिन्नेव च भौमे शनिवर्गस्थे निरीक्षिते रविणा ।
पुरुषस्य भवति पुत्रोऽपविद्ध इति वरुणमुनिवचनात् ॥
शनिवर्गस्थे चन्द्रे शनियुक्ते पञ्चमे सदा भवने ।
शुक्ररविभ्यां दृष्टे पुत्रः पौनर्भवो भवति ॥
चूडा यदार्कसत्वात्कालदृतस्यैव पंचमे भवने ।
रविदृष्टेऽप्यथवा हिते कानीनः संभवति पुत्रः ॥
वर्गे रविचन्द्रमसोः सुतगेहे चन्द्रसूर्यसंयुक्ते ।
शुक्रेण दृष्टमात्रे पुत्रः कथितः सहोढश्च ॥
पापैर्बलिभिर्युक्ते पापर्क्षे पञ्चमे सदा राशौ ।
जातोऽप्पुत्रः पुरुषः सौम्यग्रहदर्शनातीते ॥
शुक्रनवांशे तस्मिन् शुक्रेण निरीक्षिते त्वपत्यानि ।
दासीप्रभवानि वदेच्चन्द्रादपि केचिदाचार्याः ॥
सितशशिवर्गे धीस्थे ताभ्यां दृष्टेऽथवापि संयुक्ते ।
प्रायेण कन्यकाः स्युः समराशिगगेऽपि चान्यथा पुत्राः ॥

Such of those in whose horoscopes the 5th house is occupied or aspected by benefic planets or is itself an auspicious sign (being owned by benefics), will certainly be blessed with one or other of the 12 kinds of sons described above. If it be otherwise, there will be no issue.

If the 5th house, counted either from the Lagna or the Moon whichever is stronger, happen to be a Varga of Jupiter and should also be a benefic sign or be aspected by benefic planets, the person concerned will have an **औरस** (Aurasa) son.

The number of sons that a person may have is that signified by the numbr of benefic Navamsas that have elapsed in the 5th bhava. The number will be doubled if the bhava be also aspect-

ed by benefics. The number lost will be ascertained through the number of malefic Navamsas traversed, and the number will be doubled if the bhava be also aspected by malefics. Also *Cf.* जा पा. XIII—46, 47.

If the 5th house belong to a Varga of Saturn and be aspected by Mercury but not by Jupiter, Mars or the Sun, the person concerned will have a क्षेत्रज (Kshetraja) son. The same will be the case if the house in question belong to a Varga of Mercury, be aspected by Saturn and be at the same time devoid of the aspect of Jupiter, Mars or the Sun.

If Saturn should own the 5th house and also occupy it and if the Moon should aspect the said house, the person concerned will get a दत्तक (Datta) son. If Mercury should take the role of Saturn in the above yoga the native will get a क्रीत (Kreeta) son.

If the 5th house with Saturn in it be in the Saptamsa of Mars and be not be aspected by any of the remaining planets, the person concerned will get a कृत्रिम (Kritrima) son.

If the 5th house be in a Varga of Saturn or be occupied by the Sun, with the aspect of Mars on it, the son of the person concerned will be an अधमप्रभव (Adhamaprabhava).

If the Moon should occupy in the 5th house an amsa of Mars and be aspected by Saturn and not by any of the other planets, the son of the person concerned will be a गूढोत्पन्न (Gudhotpanna).

If Mars occupy the 5th house identical with the Varga of Saturn and be aspected by the Sun, the person concerned will get a son of the अपविद्ध (Apaviddha) class; so declares sage Karuna.

The son of a person will be a पौनर्भव (Pounai bhave) when, in his nativity, the Moon is the 5th house in a Varga of Saturn and in conjunction with that planet, and is also aspected by Venus and the Sun.

If the 5th bhava be in the Shodasamsa of the Sun and be occupied or aspected by him, the son of the person concerned will be a कानीन (Kaneena).

If the 5th house belong to a Varga of the Sun or the Moon and be aspected by the Moon or the Sun respectively and if the

bhava be at the same time aspected by Venus, the native will have a son of the सहोढ (Sahodha) class.

If the 5th house being a malefic sign be occupied by three or more malefics in strength and has no benefic aspect on it, the person concerned will not have any son.

If the 5th bhava happens to be in the Navamsa of Venus and has the aspect of that planet on it, the issues will be of the दासीप्रभव (Dasiprabhava) class. Some say that the same should be predicted through the Moon also; i.e., when the 5th bhava is in the Navamsa of the Moon and is also aspected by that planet.

If the 5th bhava being in a Varga of Venus or the Moon be at the same time aspected or occupied by these planets, the issues will generally be daughters The same will be the case if the sign representing the Varga in qnestion be even, otherwise, the issues will be all sons.

The author of Saravali gives some details regarding one's wife, viz :—

शुक्रेन्दुजीवशशिजैः सकलैस्त्रिभिश्च द्वाभ्यां कलत्रभवने च तथैककेन ।
एषां ग्रहेऽपि च गणेऽथ विलोकिते वा सन्ति स्त्रियो भवनवर्गखगस्वभावाः ॥
एवं क्रूरैर्नाशो लग्नाच्चन्द्राद्ध्रुवेच बलयोगात् ।
शशिरविजयोः कलत्रे भार्यापुंसां पुनर्भूः स्यात् ॥
भवनाधिपांशतुल्या भवन्ति नार्यो निरीक्षणाद्वाऽपि ।
एकैव रविकुजांशे गुरुबुधयोश्चापि जामित्रे ॥
प्रायेण चन्द्रसितयोर्वर्गे युक्तेऽथवापि जामित्रे ।
दृष्टे वा बहुपत्न्यो भवन्ति शुक्रे विशेषेण ॥
गुरुशुक्रयोः स्ववर्णा रविकुजशशिभानुजैर्भवन्त्यूनाः ।
शुक्रे वेश्याप्रायश्चन्द्रेऽपि वदन्ति केतुमालाख्याः ॥

उग्रग्रहैः सितचतुरस्रसंस्थितै-
र्मध्यस्थिते भृगुतनयेऽथवोग्रयोः ।
सौम्यग्रहैरसहितसंनिरीक्षिते
जायावधो दहननिपातपाशजः ॥ २ ॥

Sloka 2.—If in a person's nativity the 4th and 8th houses reckoned from Venus be both occupied by malefics, the wife will die by a fire accident. Her death will be due to a fall if in the above horoscope Venus be posited betwixt two malefics. The death will be (by hanging) through a rope if Venus be not associated with or aspected by benefics.

NOTES.

Cf. गर्गः—

चतुर्थाष्टमगैः शुक्रात्सौराराकैंर्हुताशनात् ।
तेषां द्वयोस्तु मध्यस्थे तथा शुक्रे निपातजः ।
शुक्रे सद्योगदृग्हीने पाशाद्भार्यावधो भवेत् ॥

Also गुणाकरः—

पापैः सिताद्बन्धुविनाशगैः स्यादसौम्ययोर्मध्यगतोऽथ शुक्रः ।
भृगौ तु वाऽलोकनयोगहीने भार्यामृतिर्वह्निनिपातपाशैः ॥

Suppose there are two malefics, Saturn and Mars posited in the 4th and 8th places counted from Venus; we may say that the native will lose his wife by fire before he completes 32 years. We say 32 years, because, Venus in the above yoga is afflicted and according to the नैसर्गिकदशा (Naisargika dasa) it is Venus that controls life till 32 years.

लग्नाद्व्ययारिगतयोः शशितिग्मरश्म्योः
पत्न्या सहैकनयनस्य वदन्ति जन्म ।
द्यूनस्थयोर्नवमपञ्चमसंस्थयोर्वा
शुक्रार्कयोर्विकलदारमुशन्ति जातम् ॥ ३ ॥

Sloka 3 —When the Sun and the Moon occupy one of them the 12th and the other the 6th house from the Lagna, the person born will be one-eyed and will have the unique fortune of possessing a one-eyed wife as well. When Venus and the Sun conjointly occupy the

7th, the 9th or the 5th bhava, the person born under this yoga will have a wife defective in some limb·

NOTES.

			Sun
	I		Lagna
Moon			

			Moon
	II		Lagna
Sun			

The Sun is in the 12th house from the Lagna in I and 12th from the 7th in II.

The Moon is in the 12th from the 7th in I and 12th from the Lagna in II.

The principle is clear from the above.

The left eye will be affected by the above yoga. In the other case the Sun in the 2nd and the Moon in the 8th (the 2nd from the 7th) will affect the right eye.

If Venus be in conjunction with the Sun in the 5th, 7th or 9th house from the Lagna, the wife will always be ailing. (विकल =suffering).

गुणाकरः—

गगनमणिमृगाङ्कौ षट्‌करिःफोपगौ चेद्
भवत इह तदानीं दम्पतेरेकनेत्रे ।
भृगुतनयसवित्रोर्धर्मपुत्रात्मभाजो
भवति विकलदारस्तत्र संजातजन्मा ॥

Also गार्गि (for the latter half of the Sloka.)

पञ्चमे नवमे द्यूने समेतौ सितभास्करौ ।
यस्य स्यातां भवेद्भार्या तस्यैकाङ्गविवर्जिता ॥

Also सारावली—

लग्नाव्ययरिपुगतयोः शशाङ्कभान्वोर्वदन्ति पुरुषस्य ।
प्रभवं समस्तमुनयः क्रमेण पत्न्या सहैकनयनस्य ।
द्यूने कुजभार्गवयोर्जातः पुरुषो भवेद्विकलदारः ।
धीधर्मस्थितयोर्वा परिकल्प्यं पण्डितैरेवम् ॥

कोणोदये भृगुतनयेऽस्तचक्रसन्धौ
वन्ध्यापतिर्यदि न सुतर्क्षमिष्टयुक्तम् ।
पापग्रहैर्व्ययमदलग्नराशिसंस्थैः
क्षीणे शशिन्यसुतकलत्रजन्म धीस्थे ॥ ४ ॥

Sloka 4.—When Saturn is rising and Venus is in the 7th house and in a ऋक्षसन्धि (Rikshasandhi, identical with the end of Cancer, Scorpio or Pisces), the wife will never conceive if the 5th house is not occupied by any benefic planet. If malefics be placed in the Lagna, 7th and 12th, severally or conjointly and if the waning Moon be in the 5th house, then the person born will have neither wife or children.

Venus	Merc.		Jup.
Sun	I		
			Lagna Saturn

			Saturn
	II		Mars Lagna
Sun			
	Moon		

I. Yoga for having a barren wife.
II Yoga for having neither wife nor child.
It must be sunset scenery.

गुणाकरः—

भसन्धिगे दैत्यगुरौ स्मरस्थे तिग्मांशुसूनावुदयं प्रयाते ।
वन्ध्यापतेर्जन्म तदा वदन्ति शुभैर्न चेद्दृष्टयुतं सुतर्क्षम् ॥

सारावली—

लग्नस्थे रवितनये गण्डान्ते भार्गवे कलत्रगते ।
वन्ध्यापतिस्तदा स्याद्यदि न सुतर्क्षं शुभैर्युक्तम् ॥
लग्नव्ययमदनस्थैः पापैः क्षीणे निशाकरे धीस्थे ।
स्त्रीहीनो भवति नरः पुत्रैश्च विवर्जितो नूनम् ॥
भौमे कलत्रसंस्थे नित्यं वियुतो भवेत् स्त्रिया पुरुषः ।
म्रियते वा शनिदृष्टे योषिदवश्यं न दृष्टेऽन्यैः ॥

असितकुजयोर्वर्गेऽस्तस्थे सिते तदवेक्षिते
परयुवतिगस्तौ चेत्सेन्दू स्त्रिया सह पुंश्चलः ।
भृगुजशशिनोरस्तेऽभार्यो नरो विसुतोऽपि वा
परिणततनू नृस्त्र्योर्दृष्टौ शुभैः प्रमदापती ॥ ५ ॥

Sloka 5.—If at a person's birth Venus occupy in the 7th house an amsa of Saturn or Mars and be aspected by any of those two planets, the person concerned will go with other people's wives. If Saturn and Mars occupy the 7th house in conjunction with the Moon, and Venus being in a Varga of Mars or Saturn be aspected by Mars or Saturn, the person will be an adulterer and so also his wife. If Venus and the Moon be together in a house and Mars and Saturn occupy the 7th house from them, the person born will have neither

wife nor children. If a male planet and a female planet be together in one house and if Mars and Saturn occupy the 7th place from them and be subject to benefic aspect, the person concerned will marry at an advanced age a young damsel.

NOTES.

If Venus be in the house of Saturn or Mars and be afflicted by Saturn or Mars by opposition, the man will become immoral. [वर्ग (Varga) means also house].

If the Moon be in conjunction with Saturn or Mars in the above case, he will be immoral along with his wife.

Another interpretation. If the Moon be in the house of Saturn or Mars receiving an opposition aspect from Saturn or Mars, the wife will be immoral. If both Venus and the Moon be in the house of Saturn or Mars and receive an opposition aspect of Saturn or Mars, then both man and wife will be immoral. If Venus and the Moon in conjunction in the 7th house be afflicted by Saturn and Mars, the man will not marry at all. If in the above case Mars and Saturn receive an aspect of a benefic (Jupiter alone is meant here), then the man will marry late in life a young woman and will not have issue.

गुणाकर.—

मन्दारवर्गे भृगुजेऽस्तसंस्थे
कुजार्कियुक्ते (दृष्टे) परदारगः स्यात् ।
तथैव सेन्दू कुजसूर्यजौ चे-
ज्जायापती तौ कुलटौ भवेताम् ॥
द्यूने महीजरविजौ सितशीतरश्म्यो-
रेकस्थयोर्जनयतोऽत्र विपुत्रभार्यम् ।
सौम्येक्षितौ नृयुवती खगयोर्मदे तौ
दीर्घायुषोरिह वधूवरयोः प्रसूतिः ॥

Also सारवली—

यमभूमिजयोर्वर्गे द्यूनस्थे तदवलोकिते शुक्रे ।
जातो भवत्यवश्यं पत्न्या सह पुंश्चलः पुरुषः ॥

बुधभागेत्र्ययोरस्ते स्त्रीहीनो जायते ह्यपुत्रश्च ।
दृष्टे शुभैश्च वाच्याः परिणतवयसः सदा प्रमदाः ॥

वंशच्छेत्ता खमदसुखगैश्चन्द्रदैत्येज्यपापैः
शिल्पी त्र्यंशे शशिसुतयुते केन्द्रसंस्थार्किदृष्टे ।
दास्यां जातो दितिसुतगुरौ रिःफगे सौरभागे
नीचोऽर्केन्द्वोर्मदनगतयोर्दृष्टयोः सूर्यजेन ॥ ६ ॥

Sloka 6.—If at a person's birth the Moon, Venus and the malefics (*viz*., the Sun, Mars and Saturn) are posited in the 10th. 7th and 4th houses respectively, he will be the extinguisher of his family. If Saturn oocupying a Kendra position with respect to the Lagna aspect a sign which happens to be the decanate sign occupied by Mercury, the person born will be an artist. If Venus occupies in the 12th house a Navamsa of Saturn, the person born will be the son of a maid servant. If the Sun and the Moon be in conjunction in the 7th house and be aspected by Saturn, the person born will do base deeds quite unsuited to his rank.

NOTES.

The undermentioned Yoga leads to the extinction of a family. The man will not have issues. Isssues. even if born, will

	Lagna		
			Mars Saturn Sun
Moon			
		Venus	

die in the life time of the father. If Saturn be placed in a Kendra from the Lagna and is to aspect the Rasi owning the Drekkana occupied by Mercury, the man is sure to be a sculptor. If Venus be in the 12th house and in a Navamsa of Saturn the man will be the son of a servant-woman. If the Sun and the Moon in conjunction in the 7th be aspected by Saturn, the man will do sinful deeds,

गुणाकरः—

स्याद् / वंशोत्पाद / च्छित्ति } करः शशाङ्कभृगुजक्रूरैः खसप्ताम्बुगैः

शिल्पी केन्द्रगतार्किणा बुधयुतस्त्र्यंशे { तनौ वीक्षि / समालोकि } ते ।

अन्त्ये देवगुरौ दिनेश्वरसु { तःस्वां / तस्यां } शे च दासीसुतो

नीचः कामगयोः खरांशुशशिनोः पातङ्गिना[1] दृष्टयोः ॥

Also सारावली—

लग्नाद्दशमे चन्द्रे सप्तमसंस्थे भृगोः पुत्रे ।
पापैः पातालस्थैर्वंशच्छेत्ता भवेज्जातः ॥

Also जातकप्रदीप—

दशमे भवने चन्द्रः सप्तमे भवने सितः ।
पापैः पातालसंस्थैश्च वंशक्षयकरो नरः ॥

Also जातकपारिजात—

दशमे शीतगुर्द्यूने भृगुजः पापिनः सुखे ।
तस्य सन्ततिविच्छेदो भविष्यति न संशयः ॥

Also सारावली—

लग्ने बुधद्रेक्काणे शनिना दृष्टे चतुष्टयस्थाने ।
जातो नृपतिकुलेष्वपि शिल्पी स्यान्निश्चितं मुनिभिः ॥
नीचे सौरनवांशे शुक्रेऽन्त्ये रविशशाङ्कयोर्मदने ।
मन्देन विलोकितयोर्माता दासी महाकुलेऽपि स्यात् ।

[1] सौरेण संदृष्टयोः is another reading.

पापालोकितयोः सितावनिजयोरस्तस्थयोर्वाध्यरुक्
चन्द्रे कर्कटवृश्चिकांशकगते पापैर्युते गुह्यरुक् ।
श्वित्री रिःफधनस्थयोरशुभयोश्चन्द्रोदयेऽस्ते रवौ
चन्द्रे खेऽवनिजेऽस्तगे च विकलो यद्यर्कजो वेशिगः ॥७॥

Sloka 7.—If Venus and Mars occupy the 7th house at a person's birth and be aspected by a malefic planet, the person born will suffer venereal disease. If the Moon in Cancer or Scorpio or in their Navamsas be afflicted by (the association of) a malefic, the man will suffer from intestinal disorders, *e.g.*, diabetes, piles, hernia, and kidney troubles. If the Moon be rising in the Lagna, the Sun be in the 7th and Mars and Saturn be in the 12th and the 2nd, the man will be a leper (white leprosy) If the Moon be in the 10th house, Mars in the 7th, and Saturn in the 2nd (from the Sun), the man suffers from Paralysis or Rheumatism.

NOTES

			Mars		Lagna	Sun	Saturn
	Leper		Lagna Moon		A man defective of limb		
Sun			Saturn	Moon			
						Mars	

गुणाकरः—

शुक्रारयोर्मदगयोः खलदृष्टयोर्वा
स्यात्तौलिकुंभकुलिरांशगते सपापे ।

चन्द्रे च गुह्यरुगथान्त्यधने कुजार्क्योः
श्वित्री विधावुदयगेऽस्तगते पतङ्गे ॥
भौमेऽस्तगे शशिनि खे रविजे च वेशौ
हीनाङ्गकः ॥

Also सारावली—

सूर्याद् द्वितीयराशौ भास्करतनये खमध्यगे चन्द्रे ।
भौमे सप्तमभवने विकलोऽस्मिन् सर्वदा जातः ॥

Also जातकतिलक—

चन्द्रेऽलिकर्कटांशस्थे सपापे गुह्यरुग्भवेत् ।
हीनाङ्गो वेशिगे मन्दे कर्मगेऽब्जे कुजेऽस्तगे ॥

अन्तः शशिन्यशुभयोर्मृगगे पतङ्गे
श्वासक्षयप्लिहकविद्रधिगुल्मभाजः ।
शोषी परस्परगृहांशगयो रवीन्द्वोः
क्षेत्रेऽथवा युगपदेकगयोः कृशो वा ॥८॥

Sloka 8.—* If at a birth the Moon be posited between two malefics (Mars and Saturn) and the Sun occupy sign Capricorn, the person concerned will suffer from Pleurisy, Tuberculosis, Bronchitis, Scrofula, or Asthma (diseases of the chest). If the Sun and the Moon are placed in each other's houses or Navamsas the man suffers from Tuberculosis. If the Sun and the Moon in conjunction be in the same sign either in Leo or Cancer, he will have a longstanding disease and will be a weakling.

NOTES.

* If the Moon be in the Lagna in the above case, the man will suffer from Pleurisy, If the Moon be in the 4th house in the

above case, he suffers from Tuberculosis. If the Moon should occupy the 6th house, he suffers from Bronchitis. If the Moon be in the 8th house he suffers from Scrofula. If the above said Moon be in conjunction with the Sun in Capricorn, the man will suffer from Asthma. A reference to the भावाध्याय (Bhava Adhyaya(—Chapter XX and Chapter VI—will give a clue to this meaning.

गुणाकरः—

अथसुखमध्यगते मृगाङ्के ।
नके सहस्ररुचिविद्रधिगुल्मरोग-
श्वासप्लिहक्षयगुणान्यतमाभिभूतः ॥
शोषी सहस्रांशुसुधामरीच्यो-
रन्योन्यराश्यंशगयोः प्रसूतः ।
उभौ यदेकस्य गृहे भवेतां
तथापि तादृक् कथितः कृशो वा ॥

Also जातकतिलक—

पापयोर्मध्यगे चन्द्रे रवौ मकरराशिगे ।
श्वासगुल्मक्षयप्लीहविद्रधिव्याधिपीडितः ॥
अन्योन्यक्षेत्रगौ स्यातामथवा भवनांशगौ ।
चन्द्रार्कौ चेत्तदा जातः क्षयरोगी भवेन्नरः ॥

In सारावली the same effect is given for a different yoga.

मध्ये पापग्रहयोश्चन्द्रे मदनस्थितेऽर्कजे जन्तोः ।
श्वासक्षयाविद्रधिना गुल्मप्लीहादिपीडितः सुभगः ॥
सूर्यांशे यदि चन्द्रश्चन्द्रांशे भास्करो यदि श्लेष्मी ।
सममेकराशिगतयोर्दुर्बलदेहः सदा पुरुषः ॥

If the Sun and the Moon occupy either Leo or Cancer, the person concerned will have Consumption as a consequence. *Cf.* जातकपारिजात—

दिनेशचन्द्रौ रविराशियुक्तौ चन्द्रर्क्षगौ वा यदि शोषणं स्यात् ।

चन्द्रेऽश्विमध्यझषकर्किमृगाजभागे
कुष्ठी समन्दरुधिरे तदवेक्षिते वा ।
यातैस्त्रिकोणमलिकर्किवृषैर्मृगे च
कुष्ठी च पापसहितैरवलोकितैर्वा ॥ ९ ॥

Sloka 9.—If at a person's birth the Moon be in the middle of (5th Navamsa of) Sign Dhanus in conjunction with Mars and Saturn or be aspected by them singly or conjointly, he becomes a leper. The same effect will happen if the Moon under the above conjunction or aspect occupy a Navamsa belonging to Pisces, Cancer, Capricorn or Aries. If Scorpio, Cancer, Taurus and Capricorn happen to be the 5th or 9th house from the Lagna and be occupied or aspected by *all* the malefics (some aspecting and some occupying), the man is sure to be a leper.

NOTES.

Should the Moon in the yoga described in the first half of the sloka be also aspected by any of the benefics, the native may not suffer from leprosy, but may have itches resulting from scratching. So says Yavanacharya. Cf.

मीनांशके मेषमृगांशके वा चन्द्रस्थितोऽत्रैव हि पापदृष्टः ।
किलासकुष्ठादिविनष्टदेहमिष्टेक्षितः कण्डुविकारिणं वा ॥

गुणाकरः—

शीतद्युतौ तुरगमध्यभवांशसंस्थे
मीनाजनक्रकुलिरांशगते च कुष्ठी ।
भौमार्कसूनुसहितेऽन्यतमेन दृष्टे
कण्डूयुतो भवति सौम्यनिरीक्षिते तु ॥
त्रिकोणोपगतैः कर्किनक्रतावुरुकौर्पिभिः ।
सक्रूरैर्जायते कुष्ठी पापैर्वाथ विलोकितैः ॥

जातकतिलक—

मन्दारयुतदृष्टेऽब्जे चापमध्यनवांशगे ।
मृगमीनाजकर्क्यंशे स्थिते वा कुष्ठवान् भवेत् ॥

गर्ग—

क्रूरयुक्तेक्षितो लग्नात्पञ्चमो नवमोऽथवा ।
गोकर्क्यलिमृगाख्यश्चेद्राशिः स्यात्कुष्ठवांस्तदा ॥

For further details see जातकपारिजात, VI, 86.

निधनारिधनव्ययस्थिता रविचन्द्रारयमा यथा तथा ।
बलवद्ग्रहदोषकारणैर्मनुजानां जनयन्त्यनेत्रताम् ॥ १० ॥

Sloka 10.—If the Sun, the Moon, Mars and Saturn are placed in the 8th, the 6th, the 2nd and the 12th houses (in any order), the man will lose his eye-sight by (due to the excess of) bile, phlegm or wind pertaining to the most powerful of the four planets.

NOTES.

If the powerful planet be the Moon, blindness will be the result of phlegmatic affections; If such planet be Mars, it will be due to bilious affections; if it be the Sun, then by heat; and if it be Saturn, it will be caused by windy affections.

Here is an example—

Moon 11° Saturn 21°		Mars 6°	Ketu 29°
Jupiter 13°	Birth 30th Sept. 1879- 8-12 a.m.		
Rahu 29°		Lagna 17°	Venus 5° Mercury 10° Sun 15°

गुणाकरः—

यथा तथार्केन्दुमहीजमन्दाः षट्कोणरन्ध्रव्ययवित्तसंस्थाः ।
आन्ध्यं प्रकुर्वन्ति नृणां प्रसूतौ बलोत्कटस्य ग्रुचरस्य दोषात् ॥

Also सारावली—

निधनधनारिव्ययगा रविचन्द्रकुजार्कजा नियतम् ।
नयनविघातं कुर्युर्बलवद्ग्रहदोषसंभूतम ॥

Also जातकतिलक—

व्ययारिधनमृत्युस्थाः स्वेच्छयार्किकुजेन्दिनाः ।
अन्धं कुर्युर्बली तेषु यस्तत्प्रकृतिदोषतः ॥

नवमायतृतीयधीयुता न च सौम्यैरशुभा निरीक्षिताः ।
नियमाच्छ्रवणोपघातदा रदवैकृत्यकराश्च सप्तमे ॥ ११ ॥

Sloka 11.—If the malefic planets occupy the 9th, the 11th, the 3rd, and the 5th houses in any order according to circumstances and be not aspected by benefic planets, they conspire according to their strength to do damage to the organ of hearing of the person born; if they occupy the 7th house and be without benefic aspect, they make the teeth unsightly.

NOTES.

The man will suffer from ear-complaint with certainty. The 3rd and the 11th houses stand for ears - 3rd for the right ear and the 11th for the left. (Cf. also Western astrology). Varahamihira seems to extend the principle to the 5th and the 9th houses also. Diseases of teeth and tongue are indicated by the 7th house (Ch. V, 24, Fig. I). This is also the principle of Western Astrology. Cf. Alan Leo,

" Malefics, unaspected by benefics, occupying the 7th house will bring about tooth diseases (deformity or otherwise) ".

गुणाकर would include the Moon also in the yoga causing damage to the ear. Cf.

गुणाकरः—

एते [1] त्रिलाभप्रतिभाशुभस्थाः
सौम्यग्रहालोकनवर्जिताश्च ।
कर्णोपघातं जनयन्ति पुंसा-
मनङ्गगास्ते विकृतिं रदानाम् ॥

Also सारावली—

धर्मायसहजसुतगाः पापाः सौम्यैर्न वीक्षिता जन्तोः ।
श्रवणविनाशं कुर्युः सप्तमसंस्थाश्च दन्तानाम् ॥

Also जातकतिलक—

धीधर्मायतृतीयस्थाः पापाः सौम्यारवीक्षिताः ।
कर्णघातकरास्ते तु द्यूनस्था दन्तदूषिणः ॥

उदयत्युडुपे सुरास्यगे सपिशाचोऽशुभयोस्त्रिकोणयोः ।
सोपप्लवमण्डले रवावुदयस्थे नयनापवर्जितः ॥ १२ ॥

Sloka 12.—If the Moon is rising in the Lagna in conjunction with Rahu with malefics in the 5th and 9th. the person born will be troubled with goblins or devils If the Sun is rising in the Lagna and be placed in **परिवेष** (Parivesha), the man is sure to be born stone-blind.

NOTES.

परिवेष (Parivesha) is halo round the Sun or the Moon and can be calculated according to Arya Bhatta (आर्यभट्ट). The following quotation from नारद will be found interesting :—

ज्योतिर्निबन्ध—

किरणा वायुनिहता मूर्छिता मण्डलीकृताः ।
नानावर्णाकृतयस्ते परिवेषाः शशीनयोः ॥
ते रक्तनीलपाण्डुरकपोताभ्राभकापिलाः ।
सपीतशुक्लवर्णाश्च प्रागादि दिक्षु वृद्धिदाः ॥

[1] अर्केंदुमहीजमंदाः

मुहुर्मुहुः प्रलीयन्त न संपूर्णफलप्रदाः ।
शुभास्त्वविकलाः स्निग्धाः क्षीरतैलाम्बुसंनिभः ॥
चापशृङ्गाटकपृथुक्षतजारुणभाः शुभाः ।
अनेकवृत्तवर्णश्च परिवेषो नृपान्तकृत् ॥
अशोकपुष्पसंकाशो धूमाभः कलहप्रियः ।
मयूरपत्रसंकाशः पीतवर्णोऽतिवृष्टिकृत् ॥
अहर्निशं प्रतिदिनं चन्द्रार्कावरुणौ यदा ।
परिविष्टौ नृपवधं कुरुतो लोहितौ यदा ॥
द्विमण्डलश्चमूनाथनृपघ्नो यस्त्रिमण्डलः ।
परिवेषगतः सौरिः क्षुद्रधान्यविनाशकृत् ॥
रणकृद्भूमिजो जीवः सर्वेषामामयप्रदः ।
ज्ञः सस्यहानिदः शुक्रो नृपाणां कलहप्रदः ॥
परिवेषगतः केतुर्दुर्भिक्षकलहप्रदः ।
पीडां नृपवधं राहुर्गर्भच्छेदं करोति च ॥
द्वौ ग्रहौ परिवेषस्थौ क्षितीशकलहप्रदौ ।
कुर्वन्ति कलहानर्घं परिवेषगतास्त्रयः ॥
चत्वारः परिवेषस्था नृपस्य मरणप्रदाः ।
परिवेषगताः पञ्च जलप्रलयदा ग्रहाः ॥
एवं वक्रग्रहास्तेषामेवं फलनिरूपणम् ।
नृपहानिः कुजातीनां परिवेषे पृथक्फलम् ॥
परिवेषेऽपि धिष्ण्यानां फलमेवं द्वयोस्त्रिषु ।
परिवेषो द्विजादीनां नेष्टः प्रतिपदादिषु ।
पञ्चम्यादिषु तिसृषु ह्यशुभो नृपतेस्तदा ॥
अष्टम्यां युवराजस्य परिवेषोऽप्यनिष्टदः ।
ततस्तिसृषु तिथिषु नृपाणामशुभप्रदः ॥
पुरोहितस्य द्वादश्यां विनाशाय भवेदसौ ।
सैन्यक्षोभस्त्रयोदश्यां नृपरोधो ह्यथापि वा ॥
राजपत्न्याश्चतुर्दश्यां परिवेषो गदप्रदः ।
परिवेषः पञ्चदश्यां क्षितीशानामनिष्टदः ॥
परिवेषस्य मध्ये वा बाह्ये रेखा भवेद्यदि ।
स्थायिनां मध्यमा नेष्टा यायिनां पार्श्वसंस्थिता ।

प्रावृड्तौ च शरदि परिवेषो जलप्रदः ।
प्रायेणान्येषु ऋतुषु तदुक्तफलदायिनः ॥

It is not necessary in the second yoga that malefics should be present in the 5th or the 9th house.

The 5th house is the house of sub-conscious brain and the 9th is the house of super-consciousness. Bhattotpala would interpret सुरास्यगे (Surasyage) as राहुग्रस्ते (Rahugraste). This is not acceptable, because, there are many people troubled with ghosts or spirits without being born on eclipse days.

गुणाकरः—

सोपप्लवे शीतरुजौ विलग्ने पिशाचयुक्तोऽशुभयोस्त्रिकोणे ।
तथैव लग्नस्थितिभाजि जातः प्रजायतेऽन्धो नलिनीकबन्धौ ॥

संस्पृष्टः पवनेन मन्दगयुते द्यूने विलग्ने गुरौ
सोन्मादोऽवनिजे स्थितेऽस्तभवने जीवे विलग्नाश्रिते ।
तद्वत्सूर्यसुतोदयेऽवनिसुते धर्मात्मजद्यूनगे
जातो वा सहस्ररश्मितनये क्षीणे व्यये शीतगौ ॥ १३ ॥

Sloka 13.—If Jupiter occupies the Lagna and Saturn be in the 7th house the person born suffers from windy complaints and rheumatism. If Jupiter is in the Lagna and Mars is in the 7th house, the man will (be insane or) get epileptic fits. If Saturn is in the Lagna and Mars occupies the 9th, the 5th or the 7th house, the effect will be similar. (*Cf*. Western astrologers who say that malefics should not be posited in the Lagna, the 5th or the 9th). If the waning Moon in conjunction with Saturn occupy the 12th house, the man suffers similarly.

गुणाकरः—

संस्पृष्टो मरुता जीवे लग्नस्थेऽस्तगते शनौ ।
सोन्मादो द्यूनगे भौमे वाक्पतौ च विलग्नगे ॥
तद्वत्स्याल्लग्नगे मन्दे धीधर्मस्मरगे कुजे ।
क्षीणे वा शीतगौ रिःफे सूर्यसूनुसमन्विते ॥

जातकतिलक—

पातकी स्याद्विलग्नस्थे गुरौ द्यूनगते शनौ ।
सोन्मादो लग्नगे जीवे द्यूनस्थे भूसुते भवेत् ॥

Also सारावली—

उदये दिनकरपुत्रे त्रिकोणभवने कुजे च सोन्मादः ।
क्षीणे शशिनि ससौरे याते वा व्ययगृहे जातः ॥

Also प्रश्नमार्ग—

लग्नस्थे धिषणे दिवाकरसुतो भौमोऽथवा द्यूनगे
मन्दे लग्नगते मदात्मजतपःसंस्थे महीनन्दने ।
मूर्तौ मूढशशीन्दुजौ कृशशशी मन्दश्च रिःफे स्थितौ
पापोपेतकृशामृतांशुरुदयायुः स्वान्त्यधर्मोपगः ॥
अस्ते पापयुतो मान्दिर्वा त्रिषष्ठाष्टमान्त्यगः ।
उन्माददायिनो योगा एवमष्टौ समीरिताः ॥

राश्यंशपोष्णकरशीतकरामरेज्यै-
र्नीचाधिपांशकगतैररिभागगैर्वा ।
एभ्योऽल्पमध्यबहुभिः क्रमशः प्रसूताः
ज्ञेयाः स्युरभ्युपगमक्रयगर्भदासाः ॥ १४ ॥

Sloka 14.—If the Sun, the Moon or Jupiter be the lord of the Navamsa occupied by the Moon at a birth and at the same time one of these planets be in depression or inimical house (or their Navamsas), the person

will serve under other men. If the planet be Jupiter, the native will be the son of a highly-placed servant. If it be the Moon, the native will be the son of a person placed in an ordinary position in service. If it be the Sun, then the father of the native will be in a low position in service.

NOTES.

The above yogas hold good if any of these three planets, viz., Sun, Moon and Jupiter, own the Rasi occupied by the Moon. This is supported by Western Astrologers.

राश्यंशप (Rasyamsapa) may be split up into राश्यप (Rasyapa) and अंशप (Amsapa).

The Sun in the above case represents a dependent position for the father at the time of the birth of the native. The Moon in the above case makes the father start in life after the birth of the native. Jupiter indicates that the father of the native is in a prosperous condition at the time of birth itself. In the case of Sun in the above, we shall have to say that the father of the native has not yet entered life.

The Commentator Bhattotpala has another interpretation :

Consider how many out of the following planets, viz., (1) the lord of the Navamsa occupied by the Moon, (2) the Sun, (3) the Moon and (4) Jupiter, are occupying their depression or inimical Navamsas at a person's birth. If it be one, the person must be declard to be under the service of another for earning his livelihood ; if there be two such planets, the person must have been bought by another for some money, and is therefore a sort of slave to him ; if there be 3 or all the four occupying depression or inimical Navamsas, he must be declared to be the son of a slave.

गुणाकरः—

चन्द्रस्थितांशैः सरवीन्दुजीवैः स्वनीचनाथारिनवांशगैः स्युः ।
अभूरिमध्यप्रचुरैरथे (?) भ्यः क्रमात्प्रतिज्ञाः क्रयगर्भदासाः ॥

विकृतदशनः पापैर्दृष्टे वृषाजहयोदये
खलतिरशुभक्षेत्रे लग्ने हये वृषभेऽपि वा ।
नवमसुतगे पापैर्दृष्टे रवावदृढेक्षणो
दिनकरसुते नैकव्याधिः कुजे विकलः पुमान् ॥ १५ ॥

Sloka 15.—If Aries, Taurus or Sagittarius is rising and be aspected by malefics, the person born will have irregular teeth. If Aries, Scorpio, Leo, Capricorn, Aquarius (signs ruled by malefics) or Taurus or Sagittarius be rising and be aspected by malefics, the person concerned will be bald-headed. If the Sun be in the 5th or the 9th house and be aspected by malefics, the person will be of weak sight. If Saturn should be in such a position, the person will be afflicted with many complicated diseases; if Mars should be in such a position, the person is sure to have an accident maiming him of some limb permanently.

गुणाकरः—

पापेक्षिते कुरदन· क्रियगे विलग्ने
पारर्क्षधन्वि वृषभे खलतिस्तथांशे ।
क्रूरेक्षिते सुतशुभेऽदृढलोचनोऽर्के
तद्वत्कुजे च विकलोऽर्कसुते च रोगी ॥

Also जातकतिलक—

पापैर्दृष्टे गोऽजचापे लग्ने विकृतदन्तवान् ।
चापे गव्यशुभर्क्षे वा खल्वाट: पापवीक्षिते ॥
धीधर्मगे रवौ पापदृष्टे स्याददृढेक्षणः ।
तद्वच्छनौ बहुव्याधिर्हीनाङ्गस्तु कुजे भवेत् ॥

व्ययसुतधनधर्मगैरसौम्यै-
र्भवनसमाननिबन्धनं विकल्प्यम् ।

भुजगनिगडपाशभृद्दृकाणै-
र्बलवदसौम्यनिरीक्षितैश्च तद्वत् ॥ १६ ॥

Sloka 16.—If, at a person's birth, all the malefics are in the 12th, the 5th, the 2nd and the 9th, the man is imprisoned. The kind of restraint employed will correspond to the nature of the rising sign. Again, if the rising decanate at a birth happen to be a सर्प (Sarpa-serpent), निगल (Nigala-fetters) or आयुध (Ayudha-weapon) Drekkana, and if the sign owning the decanate be also aspected by malefics, the person will suffer imprisonment.

NOTES.

In the above translation, of the 4 houses, viz., 12th, 5th, 2nd and 9th, 5th and 2nd or the 12th and 9th may be considered as going together. If malefics occupy the 12th and the 9th (houses in the visible portion of the zodiac), the man's public reputation is affected by being imprisoned for a criminal offence. [The 9th house stands for character, reputation and honor.] If malefics are in the 2nd and the 5th houses, the credit will be affected by the man being imprisoned in a civil jail (probably for not paying a debt).

The सर्प (Sarpa) decanates are: the second and third Drekkanas of Kataka, the first and the second Drekkanas of Vrischika and the third Drekkana of Meena. The निगल (Nigala) decanate is the first Drekkana of Makara. The आयुध (Ayudha) decanates are: the third Drekkana of Mithuna, the first and third Drekkanas of Dhanus and the third Drekkana of Makara. (Vide Chapter XXVII infra).

There is however some diversity of opinion about these:

The Drekkana swarupa (द्रेक्काणस्वरूपं) is thus described in जातकपारिजात (Jatakaparijata):—

कुलीरमीनालिगता दृगाणा मध्यावसानप्रथमा भुजङ्गाः ।
अलिद्वितीयो मृगलेयपूर्वः क्रमेण पाशो निगलो विहङ्गः ॥

According to बलभद्र (Balabhadra), the first and second Drekkanas of Kataka, the first and second of Vrischika and the last of Meena are सर्प (Sarpa) Drekkanas: For he says—

"कर्कस्य प्रथमद्वितीयौ वृश्चिकस्य प्रथमद्वितीयौ मीनस्यान्त्यश्चैते पञ्च सर्पद्रेक्काणाः".

The latter half of the sloka in the text may also be interpreted thus: If the afflicting planets be in सर्प (Sarpa) decanates, the man undergoing imprisonment will be subjected to lead the life of inactivity; if in निगल (Nigala) decanate, he will be in fetters; if in आयुध (Ayudha) decanates, he will suffer from instruments (i.e., will suffer whipping, etc.).

These yogas happen only at the time of progression (when the Moon has progressed). The positions of the planets at birth like the above show only a predisposition to have these effects.

गुणाकर--

पापैर्धनान्त्यात्मजधर्मयातैर्नरो भवेद्राशिसमानबन्धुः ।
जातस्तु तद्वन्निगडाहिपाशत्र्यंशैर्बलाढ्यः शुभखेटदृष्टैः ॥

Also जातकतिलक—

व्ययपुत्रार्थधर्मस्थैः पापैर्बन्धनभाग्भवेत् ।
धनुर्वृषाजलग्ने तु बन्धनं तत्र रज्जुजम् ॥
युग्मकन्यातुलाकुंभे लग्नस्थे निगडोद्भवम् ।
कर्किसिंहझषे दुर्गे रोधः स्याद्भूगृहेऽलिनि ॥

परुषवचनोऽपस्मारार्तः क्षयी च निशापतौ
सरवितनये वक्रालोकं गते परिवेषगे ।
रवियमकुजैः सौम्यादृष्टैर्नभस्थलमाश्रितै-
र्भृतकमनुजः पूर्वोद्दिष्टैर्वराधममध्यमाः ॥ १७ ॥

Sloka 17.—If the Moon be in conjunction with Saturn, the person concerned will be harsh in speech, (that may also mean that he is blunt). If the Moon in conjunction with Saturn be aspected by Mars, he will have epileptic fits and will speak fretfully or will stammer. If the Moon being in conjunction with Saturn and aspected by Mars be also in परिवेष (Parivesha), the man finds it very difficult to speak, loses the faculty of memory and at the same time gradually wastes away. If the Sun, Saturn or Mars be placed in the 10th house from the Lagna and be unaspected by any benefic, the man will be in service. The Sun represents a high grade of service; Mars indicates middle position. Saturn indicates a situation of a very low order.

NOTES

पूर्वोद्दिष्टैः (Purvoddishtaihi) has reference to the Sun, Saturn and Mars referred to above. All the three planets cause service. The degree is indicated as above, the Sun, giving help through superiors; Mars giving help through equals; and Saturn giving little or no help. पूर्वोद्दिष्टैः (Purvoddishtaihi) also refer to what has been said in Chapters I, II, V, VIII, X, XI and XII.

The commentator Bhattotpala interprets पूर्वोद्दिष्टैर्वराधममध्यमाः (Purvoddishtairvaradhamamadhyamaha) thus: If one out of the three planets (Sun, Mars and Saturn) be posited in the 10th house without a benefic aspect, the person will be honorable in service; if two of the said planets be in such a position, the person will be a servant of middle rank, and if all the three planets should occupy the 10th house and have no benefic aspect on them, the person concerned will be a servant of very low rank.

गुणाकरः—

दुरास्थोऽपस्मारस्फुरितनिधनोथ क्षयगदी
यमक्ष्मेऽसृग्दृष्टे शशिनि परिवेषप्रणयिनि ।

शुभादृष्टैर्भास्वत्क्षितिजरविपुत्रैर्दशमगे
वरो मध्यो हीनो भवति भृतकः पूर्ववदिह ॥

Also जातकतिलक—

मन्दार्कारैः शुभादृष्टैर्मध्यस्थैर्भृतको भवेत् ।
ग्रहेणैकेन स श्रेष्ठो द्वाभ्यां मध्योऽधमस्त्रिभिः ॥

For परिवेष see notes on Sloka 12 *supra*.

CHAPTER XXIV

स्त्रीजातकाध्यायः

THE HOROSCOPES OF FEMALES.

The Science of stars has much to do with females as with males. It is therefore natural that this chapter should deal with the horoscopes of females. Every horoscope has to be viewed in two lights. They are, one by itself and the other by the light it throws upon the corresponding male horoscope. The fortunes of the male are so intertwined with his consort that it will not be too much to say that no male horoscope can correctly be understood without reference to the female, nor ean a female horoscope be understood independently of the male horoscope. In other words, the two horoscopes are always complementary rather than contradictory. They supplement one another.

There are sixteen slokas in this chapter. As they have been elaborately explained and commented upon in their proper places, no attempt need be made here to give a running summary of every sloka. What I have said in the above paragraph is explained by Sloka 1 which says "all those effects till now described in the case of a male horoscope which are suitable to females should be taken to be applicable to them alone and those effects in a female horoscope which are suitable to males should be applicable to their husbands."

Sloka 2 and the five succeeding ones enable us to picture to our minds through the Jatakas, the personality of the Jatakees. "If the ascendent and the Moon are in even signs," says the 2nd sloka, "the woman born will be truly feminine in character. Sloka 3 says that when the Lagna or the Moon is in a sign belonging to Mars the female born in a Trimsamsa of Mars will be ill-behaved. The other slokas deal elaborately with several other characteristics of female horoscopes, the nature of the husband one will have, the yogas that lead to widowhood, her moral purity, children, longevity, etc The last sloka says that, when a malefic planet occupies the 7th house, the woman concerned will devote herself to asceticism. It may be pointed out that the yogas mentioned hitherto become applicable in connection with the time of marriage, the time of selecting a girl and the time of gift and the time when a query is made regarding her.

The beginning of marriage in India was coterminous with the dawn of history and ever since, the fortune of men have ever been bound up with their wives and *vice versa*. Even to-day the bond that ties the couple has been the wonder and despair of the world at large. It is this feature of Indian character, this chapter so elaborately explains.

यद्यत्फलं नरभवे क्षममङ्गनानां
तत्तद्वदेत्पतिषु वा सकलं विधेयम् ।
तासां तु भर्तृमरणं निधने वपुस्तु
लग्नेन्दुगं सुभगतास्तमये पतिश्च ॥ १ ॥

Sloka 1.—Of the effects that have been described till now in the case of male horoscopes, all those that may be found (in female horoscopes) suitable to females should be declared as applicable to them alone; the rest should be ascribed to their husbands. The death of the husband is to be deduced through the 8th place (from the Lagna or the Moon whichever is strong). Matters relating to her appearance, beauty, etc., should be determined from the Lagna and the sign occupied by the Moon. It is from the 7th place (from the Lagna or the Moon whichever is stronger) that her welfare (happiness) and the (nature of the) husband should be ascertained.

NOTES.

The effects may be divided into 3 classes, viz., (1) those that have to be applied to women, (2) those that concern men alone and (3) those that may be applied to both, Suppose for instance that there is चन्द्राधियोग (Chandradhiyoga, vide Chapter XIII 2 supra) in a woman's horoscope, while the same is absent in that of her husband. The native being a female, the effects described for the अधियोग (Adhiyoga) cannot be applied to her. In such a case, the effects of the yoga should be declared for her husband not with standing the absence of such a yoga in his horoscope.

गुणाकरः—

प्राहुस्तल्यं नरवनितयोर्जन्महोराविधिज्ञाः
किन्तु स्त्रीणां फलमनुचितं तत्पतौ तत्प्रकल्प्यम् ।
द्यूनाद्राच्यो पतिसुभगते रन्ध्रभाद्भर्तृमृत्यु-
र्नीहारांशोरुदयगृहतस्तद्वपुश्चिन्तनीयम् ॥

Also *Cf.* जातकपारिजात XVI, 4, 5 and 6—

स्त्रीणां जन्मफलं नृयोग्यमुदितं यत्तत्पतौ योजयेत्
तासां देहशुभाशुभं हिमकराल्लग्नाच्च वीर्याधिकात् ।

to

भर्तृणामगुणं गुणं मदगृहात् छिद्राच्च तेषां मृतिः
सौम्यासौम्यबलाबलेन सकलं सञ्चिन्त्य सर्वं वदेत् ॥

Whatever effect may accrue from the horoscopes of females that is applicable only to men, should be ascribed to the husband. The good and the evil affecting their person should be calculated from the Moon and the Lagna whichever of them is stronger. It is from the 7th place form the Lagna or the Moon that all that is worthy or unworthy in the husbands should be acertained and the death of the husbands is foretold through the 8th bhava (from the Lagna or the Moon), All this should be well weighed by the strength or weakness of the planets, benefic and malefic, before an announcement is made.

स्त्रीणां जन्मनि लग्नशीतकरयोर्मध्ये बलीयस्त्वतः
संपद्रूपबलानि तन्नवमतः पुत्रायवृद्धिं वदेत् ।
सौमङ्गल्यमनिष्टमष्टमगृहाद्भर्तृश्रियं सप्तमात्
केचिद्भर्तृशुभाशुभं शुभगृहादिच्छन्ति होराविदः ॥

Of the Lagna and the Moon, find which is the stronger. It is with reference to this that the luck, beauty and strength of women should be announced. Children and wealth in abundance should be declared through the 9th bhava therefrom. Wedded happiness or otherwise should be gathered from the 8th bhava; husband's fortune from the 7th. Some astrologers opine that the well-being or the reverse of the husband can be determined from the 9th bhava.

वैधव्यं निधनेन लग्नभवनात्तेजोयशःसंपदः
पुत्रं पञ्चमभावतः पतिसुखं कामेन केचिद्विदुः ।
प्रव्रज्यामपि योषितामतिसुखं धर्मोपयातग्रहैः
शेषं भावजयोगजन्यमखिलं नारीनराणां समम् ॥

Some hold that widowhood is found out through the 8th bhava; beauty, fame and fortune through the Lagna; the son through the 5th: wedded happiness with the husband through the 7th; asceticism as well as the exceeding tranquillity of women through the planets occupying the 9th bhava. All else whether due to the bhavas or yogas are the same in regard to both men and women.

युग्मेषु लग्नशशिनोः प्रकृतिस्थिता स्त्री
सच्छीलभूषणयुता शुभदृष्टयोश्च ।
ओजस्थयोश्च मनुजाकृतिशीलयुक्ता
पापा च पापयुतवीक्षितयोर्गुणोना ॥ २ ॥

Sloka 2.—If both the Ascendant and the Moon are in even signs, the woman born will be truly feminine in character If in the above, benefic planets should also aspect the Lagna and the Moon, she will possess excellent qualities, be of steadfast virtue and well-ornamented If the Lagna and the Moon are in odd signs, she will be masculine in form and masculine in her bearing, and if they be aspected by or associated with malefic planets, she will be devoid of good qualities (will be profligate).

NOTES.

Of the two signs, viz., Lagna Rasi and the Janma Rasi, if only one of them be even while the other is odd, or one of them be aspected by a benefic while the other is under the aspect of a malefic, the woman concerned should be declared to partake the characteristics of both male and female.

गुणाकरः—

चन्द्राङ्गयोः समगृहे प्रकृतिस्थिता स्त्री
रूपान्विता शुभनिरीक्षितयोः सुशीला ।
पुंदेहशीलसहितान्यतमस्थयोः स्यात्
पापा खलैर्गतगुणा युतदृष्टयोस्तु ॥

Also सारावली—

प्रकृतिस्था लग्नेन्द्वोः समभे सच्छीलरूपाढ्या ।
भूषणगुणैरुपेता शुभवीक्षितयोश्च युवतिः स्यात् ॥
पुरुषाकृतिशीलयुता दुःशीला दुःखिता विषमराशौ ।
क्रूरैर्वीक्षितयुतयोः पापा स्त्री स्याद्गुणैर्हीना ॥

Cf. Also जातकपारिजात, XVI, 7.—

युग्मे लग्ननिशाकरौ यदि वरस्त्रीरूपशीलान्विता
सौम्यालोकितसंयुतौ गुणवती साध्वी च संपद्युता ।
ओजर्क्षे पुरुषाकृतिश्च चपला पुंचेष्टिता पापिनी
पापव्योमचरेण वीक्षितयुतौ जाता दुराचारिणी ॥

If the Lagna and the Moon be in an even sign, the female born will have the form and characterisitics of the best of her sex. If they be aspected by or associated with a benefic planet, she will possess excellent qualities, of steadfast virtue and be prosperous. If the sign occupied by them be an odd one, she would be masculine in form, fickle-minded, masculine in her bearing and sinful; and if they be aspected by or associated with malefic planets, she will be profligate.

कन्यैव दुष्टा व्रजतीह दास्यं
साध्वी समाया कुचरित्रयुक्ता ।
भूम्यात्मजर्क्षे क्रमशोंऽशकेषु
वक्रार्किजीवेन्दुजभार्गवानाम् ॥ ३ ॥

Sloka 3—When the Lagna or the Moon (whichever of them is stronger) is in a sign belonging to Mars, the female born in a Trimsamsa of Mars will be ill-behaved; she will be a menial or slave if born in a Trimsamsa of Saturn; virtuous, if in that of Jupiter; deceitful, if born in that of Mercury; she will be of a wicked disposition if the Trimsamsa of birth be that of Venus.

गुणाकरः—

लग्नेथवेन्दौ कुजराशियाते त्रिंशांशकस्थे कुजपूर्वकाणाम् ।
कन्यैव दुष्टा कुलटाथ साध्वी दुर्वृत्तयुक्ता भवतीह दासी ॥

Also सारावली—

लग्नेन्द्वोर्योबलवांस्त्रिंशांशेऽधिष्ठितैः फलं क्रमशः ।
भूसुतभार्गवबोधनसुरगुरुमार्तण्डदेहभवैः ॥
कन्यैवारगृहे दुष्टा भौमत्रिंशांशके भवेत् ।
कुचरित्रा तथा शौक्रे समाया बोधनेऽबला ॥
जैवे साध्व्यार्कजे दासी ॥

Also जातकपारिजात XVI, 12.—

लग्ने भौमगृहं गते शशिनि वा वीर्याधिके भूसुत-
त्रिंशांशप्रभवाऽबला यदि दुराचारप्रयुक्ता भवेत् ।
प्रेष्या भानुसुतांशके गुणवती साध्वी च जीवांशके
सौम्यांशे मलिनो सितांशजवधू जारव्रताचारिणी ॥

When the Lagna or the Moon, whichever of them is stronger, is in a Rasi belonging to Mars, the female born in a Trimsamsa of Mars will be ill-behaved ; she will be a menial or slave if born in a Trimsamsa of Saturn ; worthy and virtuous if in that of Jupiter ; depraved if born in that of Mercury; addicted to a paramour if the Trimsamsa of birth be that of Venus.

दुष्टा पुनर्भूः सगुणा कलाज्ञा
ख्याता गुणैश्चासुरपूजितर्क्षे ।
स्यात्कापटी क्लीबसमा सती च
बौधे गुणाढ्या प्रविकीर्णकामा ॥ ४ ॥

Sloka 4.—In a Rasi owned by Venus, a female born in a Trimsamsa of Mars will be wicked ; she will be remarried if born in a Trimsamsa of Saturn ; she will be endowed with all good qualities if born in a Ttimsamsa of Jupiter ; skilled in all the arts, music—vocal and instrumental—if born in a Trimsamsa of

Mercury; and famous for her good qualities if born in a Trimsamsa of Venus. When the Lagna or the Moon's Râsi is a sign owned by Mercury, the female born in a Trimsamsa of Mars will be dishonest; if born in a Trimsamsa of Saturn, she would be of the nature of a hermaphrodite; if in a Trimsamsa of Jupiter, she will be chaste; if in a Trimsamsa of Mercury, she will have many good qualities; and if the Trimsamsa of birth be that of Venus, she will commit adultery.

गुणाकरः—

दुष्टा कलासु निपुणा गुणशालिनी च
ख्याता गुणैर्भृगुगृहे वनिता पुनर्भूः ।
स्यात्कापटी गुणयुताथ सती बुधर्क्षे
विक्षिप्तमन्मथभरा च नपुंसका च ॥

Also सारावली—

. . . . . . ज्ञर्क्षे कौजे तु कापटी ।
शौक्रे प्रकीर्णकामा च बौधे गुणवती भवेत् ॥
जैवे सती शनौ क्लीबा दुष्टा कौजे सितर्क्षगे ।
शौक्रे ख्यातगुणा बौधे कलासु निपुणा मता ॥
जैवे गुणान्विता मन्दे पुनर्भूः ॥

Also *Cf.* जातकपारिजात, XVI, 13, 14.—

लग्ने भार्गवराशिगे कलहकृद् दुष्टा कुजस्यांशके
साध्वी पुत्रवती पुरन्दरगुरोरंशे पुनर्भूः शनेः ।
सौम्यस्यांशसमुद्भवाऽखिलकलासङ्गीतवाद्यप्रिया
शुक्रांशे बुधवल्लभा च सुभगा लोकप्रिया जायते ॥

In a Lagna owned by Venus, a female born in a Trimsamsa of Mars will be vicious and quarrelsome; she will be chaste if born in a Trimsamsa of Jupiter; remarried if in that of Saturn; she will be fond of all the arts, music—vocal and instrumental—

if born in a Trimsamsa of Mercury; if the Trimsamsa of her birth be owned by Venus, she will be fond of wise men, a favourite of her husband and liked by people.

त्रिंशांशेऽवनिजस्य बोधनगृहे लग्ने तु पुत्रान्विता
मन्दांशे विधवाऽथवा मृतसुता क्लीबाकृतिस्था सती ।
जैवे भर्तृहरा बुधस्य तरुणी विख्याततेजस्विनी
शौक्रे चारुतरांबराभरणगोधनप्रसिद्धा भवेत् ॥

When the Lagna is a sign owned by Mercury, the female born in a Trimsamsa of Mars will have sons; if born in a Trimsamsa of Saturn, she will be a widow, have her children still-born or of the form of a eunuch; if in a Trimsamsa of Jupiter, she would be chaste and devoted to her husband, if born in that of Mercury, she would be virile, famous and handsome; if the Trimsamsa of birth be that of Venus, she will be conspicuous for her elegant attire, ornaments, cattle and wealth.

स्वच्छन्दा पतिघातिनी बहुगुणा शिल्पिन्यसाध्वीन्दुभे
त्वाचारा कुलटार्कभे नृपवधूः पुंचेष्टिता गम्यगा ।
जैवे नैकगुणाल्परत्यतिगुणा विज्ञानयुक्ता सती
दासी नीचरतार्किभे पतिरता दुष्टाऽप्रजास्वांशकैः ॥ ५ ॥

Sloka 5.—When the Lagna or the Moon happens to be in a sign owned by the Moon, and the Trimsamsa of birth is owned by Mars, the female born will be self-willed and uncontrolled; if the Trimsamsa be that of Saturn, she will kill her husband; if the same belong to Jupiter, she will be endowed with many good qualities; if the Trimsamsa be that of Mercury, she will be skilled in the arts; if the Trimsamsa of birth be that of Venus, she will be unchaste. When the Lagna or the Moon happens to be in a sign owned by the Sun, and the Trimsamsa of birth that of Mars, the

female born will be of a masculine disposition; if the Trimsamsa belong to Saturn, she will be unchaste; if to Jupiter, she will be the beloved of a royal husband; if the same belong to Mercury, she will be masculine in her ways; and lastly if born in a Trimsamsa of Venus, she will have intrigues with a man of low caste. When the rising sign or the sign occupied by the Moon is owned by Jupiter, the female born in a Trimsamsa of Mars will be endowed with many good qualities; if she is born in a Trimsamsa of Saturn, she will not indulge much in sexual intercourse; if born in a Trimsamsa of Jupiter, she will have many good qualities; if in that of Mercury, she will have proficiency in worldly knowledge; and if in that of Venus, she will be chaste. When the Ascendant or the sign occupied by the Moon belongs to Saturn, the female born in a Trimsamsa of Mars will be a maid servant; if her birth be in a Trimsamsa of Saturn, she will be addicted to a man of low caste; if in that of Jupiter. she will be devoted to her husband; if in Mercury's, she will be wicked; and lastly if in a Trimsamsa of Venus, she will be barren.

NOTES.

Bhattotpala splits the words विज्ञानयुक्तासती (Vignanayukta-sati) into विज्ञानयुक्ता (Vignanayukta) and असती (Asati), meaning thereby that a woman will be unchaste if, when her Lagna or Moon's Rasi is owned by Jupiter, she is born in a Trsmsamsa of Venus. There does not appear to be any good authority to warrant this. My interpretation is supported by the following quotation from होरासार—

जीवर्क्षे भौमांशे कन्या परिचारिणी सुविख्याता ।
सौरांशे तु दरीद्रा कन्याजननी स्वतन्त्रनिरता स्यात ॥

स्त्रीणामतीव मदनाग्निमदः प्रवृद्धः
स्त्रीभिः शमं च पुरुषाकृतिभिर्लभन्ते ॥

The same effect is said to happen if, instead of Vrishabha or Tula being the ascendant and Kumbha the rising Navamsa, the ascendant is Aquarius and the 8th Navamsa of it (i.e. Taurus) is rising *Cf.* जातकपारिजात XVI, 35.

अन्योन्यांशगतौ सिताර्कतनयावन्योन्यदृष्टौ तु वा ।
कुंभे चाष्टमभागजातवनिता कामाग्नितप्ता भवेत् ॥

When Venus and Saturn occupy each other's Navamsa or aspect mutually, the female born in the 8th rising Navamsa of Kumbha will be afflicted with too much lust.

शून्ये कापुरुषोऽबलेऽस्तभवने सौम्यग्रहावीक्षिते
क्लीबोऽस्ते बुधमन्दयोश्चरगृहे नित्यं प्रवासान्वितः ।
उत्सृष्टा रविणा कुजेन विधवा बाल्येऽस्तराशिस्थिते
कन्यैवाशुभवीक्षितेऽर्कतनये द्यूने जरां गच्छति ॥८॥

Sloka 8.—When the 7th house is without strength, unoccupied, and without benefic aspect, the female born will have a contemptible wretch for her husband; if Mercury and Saturn be in the 7th house, the husband of the woman concerned will be impotent. When the 7th house is a movable sign, the husband will always be away from home. If the Sun aspected by a malefic planet occupy the 7th house, the woman concerned is abandoned (by the husband). If Mars be in the 7th and be aspected by a malefic, she becomes a widow while young. If Saturn should occupy the 7th aspected by a malefic planet, she lives to an old age remaining unmarried.

NOTES.

The principles enunciated in this Chapter can be applied to men as regards the number of wives they will have and their relationship with them.

गुणाकरः—

शून्येऽबले कापुरुषः पतिः स्यात् सौम्यैरदृष्टे स्मरभेऽथ युक्ते ।
क्लीबो ज्ञशन्योश्चरभे प्रवासी स्थिरे गृहस्थे द्विरुचिर्द्विमूर्तौ ॥
त्यक्ता प्रियेणोष्णकरेऽस्तसंस्थे बाल्येऽपि भौमे विधवा प्रदिष्टा ।
पापग्रहालोकनवर्गयाते कन्यैव दुष्टा भवतीनसूनौ ॥

Also सारावली—

शून्येऽस्ते कापुरुषो बलहीनः सौम्यदर्शनविहीने ।
चरभे प्रवासशीलो भर्ता क्लीबो ज्ञमन्दयोश्च भवेत् ॥
उत्सृष्टा सूर्येऽस्ते कुजे च विधवा नवोढैव ।
कन्यैवाशुभदृष्टे शनैश्चरे वृद्धतां याति ॥

Also गर्गजातक—

शुद्धेऽस्ते दुर्बले यस्याः पापग्रहनिरीक्षिते ।
सौम्यग्रहदृशा हीने भर्ता कापुरुषो भवेत् ॥
बुधमन्दयुतेऽस्ते च पतिः क्लीबसमो भवेत् ।
वन्ध्या वा दुर्भगा वाऽपि सा च नित्यं प्रवासिनी ॥
सप्तमे चरराशौ चेत्तदीशे चरभांशके ।
भर्ता प्रवासशीलः स्यात्स्थिरभे स्वगृहे वसेत् ॥
अस्तगेऽर्केरिभिर्दृष्टे तथोत्सृष्टा भवेत्स्त्रयम् ।
सप्तमस्थे कुजे तद्वद्बाल्ये सा विधवा भवेत् ॥
भर्ता क्रोधपरो वाऽपि अन्योन्यमतिमाप्नुयात् ।
मन्दे सप्तमराशिस्थे तथा शत्रुनिरीक्षिते ।
कन्यैव विधवा भूत्वा राजानमधिगच्छति ॥

Also see जातकपारिजात, XVI, 48, 23—

यस्या मन्मथमन्दिरे गतबले शून्ये खलालोकिते
सौम्यव्योमनिवासदृष्टिरहिते भर्ता नरः क्लो भवेत् ।

When the rising sign belongs to Saturn and is strong, the female born in a Trimsamsa of Mars will be distressed; if her birth be in a Trimsamsa of Saturn, she will be disliked by her husband; if in that of Jupiter, she will strictly adhere to the customs or usage of her family; if in Mercury's she will know all things but unchaste; if in a Trimsamsa of Venus, she will be barren and profligate; the effects due to Trimsamsa should be announced after correctly weighing the influence of the Lagna and the Moon.

शशिलग्नसमायुक्तैः फलं त्रिंशांशकैरिदम् ।
बलाबलविकल्पेन तयोरुक्तं विचिन्तयेत् ॥ ६ ॥

Sloka 6.—The effects described as due to the Trimsamsa rising at birth (लग्नत्रिंशांश Lagna Trimsamsa) or those mentioned for the Trimsamsa occupied by the Moon at the time will come to pass according as the one Trimsamsa or the other is stronger.

NOTES.

Slokas 17 and 19 of Chapter I will enable us to find the strength of the Lagna. To find out if the Moon is strong, refer to Chapter II—20.

गुणाकरः—

त्रिंशांशे तु क्ष्मासुतादिग्रहाणा-
मुक्तं ज्ञेयं तत्फलं वीर्ययोगात् ॥

दृक्संस्थावसितसितौ परस्परांशे
शौक्रे वा यदि घटराशिसंभवोंशः ।
स्त्रीभिः स्त्रीमदनविषानलप्रदीप्तं
संशान्तिं नयति नराकृतिस्थिताभिः ॥ ७ ॥

Sloka 7.—If at a woman's birth the rising sign be that of Venus and the rising Navamsa be owned by Aquarius and if Venus and Saturn are either in exact opposition (each aspecting the other) or are occupying each other's Navamsa, she will be afflicted with too much lust and will allay her (fire of) passion with the help of other females acting the part of a male.

NOTES.

दृक्संस्थ (Driksamsttha) means 'placed in exact opposition' for then only they can mutually aspect each other. Sani and Sukra placed in exact opposition one of them occupying a sign owned by Venus may aspect the other (by 7th house aspect). With Vrishabha or Tula as Lagna and Kumbha Navamsa rising, Varahamihira describes two yogas, viz., (1) Venus and Saturn in exact opposition and (2) Venus and Saturn in each other's Navamsas.

Bhottotpala would have the two yogas thus: (1) Saturn and Venus occupying each other's amsas and at the same time mutually aspecting; (2) Lagna being a sign owned by Venus and the Navamsa of Kumbha rising. In the first yoga if Saturn and Venus should occupy each the other's Navamsa, they cannot have mutual aspect as exact opposition is not possible. In the second yoga, the data given, viz., a sign of Venus as Lagna with Kumbha Navamsa rising, do not appear to be enough to warrant the resulting effect described in the sloka.

गुणाकरः—

सवितृसुतसितौ स्तोऽन्योन्यभागं प्रयातौ
यदि यदि भृगुराशौ लग्ने कुंभभागे ।
नरचरितरताभिः पद्मलाक्षीभिरन्यैः
शमयति मदनाग्निं योगयुग्मेन योषा ॥

Also सारावली—

शुक्रासितौ यदि परस्परभागसंस्थौ
शौक्रे च दृष्टिपथगावुदये घटांशे ।

जीवांशे तु धनाढ्या सौम्यांशे लोकपूजिता ललना ।
पुत्रवती शुक्रांशे षड्गुणयुक्ता पतिव्रता साध्वी ॥

गुणाकर Also supports this view. For he says—

स्वेच्छाचारा शिल्पिनी सद्गुणाढ्या
दुःशीला स्यात् कान्तहा चेन्दुराशौ ।
व्राचारा च व्रत्रभे पुंचरित्रा
राज्ञा भार्याऽगम्यगा पुंश्चली च ॥
गुणाढ्या ज्ञानसंयुक्ता जीवर्क्षे गुणशालिनी ।
साध्वी स्वल्पगुणा प्रोक्ता भौमादीनामिहांशकैः ॥
दासी दुष्टा भर्तृभक्ता च वन्ध्या
नीचासक्ता मन्दभे चन्द्रतन्वोः ॥

Also सारावली—

. . . . चन्द्रभे ततः ।
स्वच्छन्दा कथिता कौजे शौक्रे च कुलपांसना ॥
बौधे शिल्पान्विता नारी जैवे बहुगुणा स्मृता ।
पतिघ्नी चार्कभे कौजे वाचाला भार्गवे सती ॥
बौधे पुंश्चेष्टिता जैवे राज्ञी मन्दे कुलच्युता ।
कौजे बहुगुणार्यर्क्षे शौक्रे वाग्व्यसनी तथा ॥
बौधे विज्ञानसंयुक्ता जैवे नैकगुणा स्मृता ।
मन्दे चाल्परतिः प्रोक्ता दासी कौजे तथार्किभे ॥
सुप्रज्ञा च भवेच्छौक्रे बुधे दुःस्था खला तथा ।
जैवे पतिव्रता नित्यं मन्दे नीचानुसेविनी ॥

Also *Cf.* जातकपारिजात, XVI, 15, 16, 17, 18—

लग्ने चन्द्रगृहं गते बलवती क्षोणीसुतस्यांशके
जाता जारविनोदशीलरसिका पापेक्षिते शीतगौ ।
विश्वस्ता रविजस्य निर्जरगुरोरल्पायुरल्पात्मजा
बौधे शिल्पकलावती भृगुसुतत्रिंशांशके कामुका ॥

When the Lagna is a sign owned by the Moon, and the Trimsamsa of birth is owned by Mars, the female born will be endowed with physical strength; and if the Moon be aspected by

malefic planets, she will take delight in ministering to the amusements of her paramours; if the Trimsamsa be that of Saturn, she will become a widow; if the same belong to Jupiter, she will be short-lived and will have few children; if of Mercury, she will be skilled in the arts; if the Trimsamsa of birth be that of Venus, she will be lustful.

भानुक्षेत्रगते तनौ शशिनी वा भूनन्दनस्यांशके
नारी पुंप्रकृतिस्थिता च कुलटा मन्दांशके दुःखिता ।
जीवांशे नृपवल्लभा गुणवती सौम्यस्य पुंचेष्टिता
दुष्टा चासुरवन्दितस्य कुपतिस्नेहान्विता रोगिणी ॥

When the Lagna or the Moon happens to be in a sign owned by the Sun, and the Trimsamsa of birth that of Mars, the female born will have a masculine disposition. If the Trimsamsa belong to Saturn, she will be unchaste and unhappy; if to Jupiter, she will be the beloved of a royal husband and endowed with good qualities; if the same belong to Mercury, she would be masculine in her ways and vicious; and lastly, if born in a Trimsamsa of Venus, she will be attached to an unworthy husband and will suffer from diseases.

वागीशस्य गृहोदये वसुमतीपुत्रस्य भागोद्भवा
विख्याता परिवारिणी रविसुतस्यांशे दरिद्रा भवेत् ।
जीवांशे धनवस्त्रभूषणवती सौम्यस्य संपूजिता
साध्वी दानवमन्त्रिणः सुतवती सद्वस्त्रभूषान्विता ॥

When the rising sign is owned by Jupiter, the female born in a Trimsamsa of Mars will be renowned and have a following; she will be indigent if born in a Trimsamsa of Saturn; if the Trimsamsa of birth be Jupiter's, she will have an abundance of wealth, clothing and ornaments; if she be born in that of Mercury, she will be virtuous and highly respected; if in that of Venus, she will possess children, good clothing and ornaments.

लग्ने मन्दगृहे बलिन्यवनिजत्रिंशांशके शोकिनी
मन्दांशे सति दुर्भगा निजकुलाचारानुरक्ता गुरोः ।
सर्वज्ञा कुलटा बुधांशजनिता शुक्रस्य वन्ध्या सती
लग्नेन्दुस्फुटयोगतस्तु सकलं त्रिंशांशजं वा वदेत् ॥

When the 7th bhava is without strength, unoccupied, and aspected not by a benefic but by a malefic planet, the female born will have a contemptible wretch for her husband; when Mercury is in the 7th bhava, the husband will be impotent.

उत्सृष्टा मदनस्थिते दिनकरे शत्रुग्रहालोकिते
विध्वस्तावनिजे वधूरमणयोरन्योन्यवैरं तु वा ।
सौम्यासौम्ययुते कलत्रभवने जाता पुनर्भूः शनौ
कामस्थे रिपुवीक्षिते त्वविधवा जाता जरां गच्छति ॥

If the Sun occupying the 7th bhava be aspecting by inimical planets, the female born will be cast away; if Mars occupy a similar position, she will become a widow or her husband and herself will become mutually embittered; when good and bad planets occupy the 7th bhava, the female concerned will remarry; when Saturn in the 7th bhava is aspected by an inimical planet, she will attain to a good old age and yet without becoming a widow.

आग्नेयैर्विधवास्तराशिसहितैर्मिश्रैः पुनर्भूर्भवेत्
क्रूरे हीनबलेऽस्तगे स्वपतिना सौम्येक्षिते प्रोज्झिता ।
अन्योन्यांशगयोः सितावनिजयोरन्यप्रसक्ताङ्गना
द्यूने वा यदि शीतरश्मिसहितौ भर्तुस्तदाज्ञया ॥ ९ ॥

Sloka 9.—When malefic planets occupy the 7th bhava, the female born will become a widow; if the planets in the 7th house be of a mixed sort, she will remarry; if there be in the 7th house a weak malefic planet aspected by a benefic one, the female born will be put away by her husband; if Venus and Mars occupy each other's Navamsa, the woman will be addicted to other men; if these two planets be associated with the Moon in the 7th house, she will associate with other men at the instance of her own husband.

गुणाकरः—

वैधव्यं क्रूरखेटैर्मदनगृहगतैर्मिश्रितैः स्यात्पुनर्भूः
पापेऽस्ते वीर्यमुक्ते भवति परिहृता प्रेयसा सौम्यदृष्टे ।
अन्योन्यांशस्थयोश्च क्षितिसुतसितयोर्बन्धकी योषिदुक्ता
चन्द्रोर्वीसूनुशुक्रा यदि मदनगृहे प्रेयसोऽनुज्ञया तु ॥

Also सारावली—

अशुभे क्षीणेऽस्तगते त्यक्ता पत्या भवेदशुभदृष्टे ।
क्रूरैर्विधवास्तगतैर्भवति पुनर्भूस्तथा मिश्रैः ॥
अन्योन्यभागगतयोः सितकुजयोरन्यपुरुषसक्ता स्यात् ।
द्यूने शिशिरकरे च स्याद्युवतिरनुज्ञया भर्तुः ॥

Also जातकपारिजात. XVI, 24, 30, 31.—

पापर्क्षे मदनस्थिते शनियुते वैधव्यमेत्यङ्गना
जारासक्तविलासिनी सितकुजावन्योन्यराश्यंशकौ ।
चन्द्रे कामगृहं गते तु पतिना सार्द्धं दुराचारिणी

When a malefic sign representing the 7th Bhava is occupied by Saturn, the female will become afflicted with widowhood. If Venus and Mars occupy each other's Rasi or Amsa, she will be a coquette and addicted to a paramour. If the Moon also should be associated with these two planets in the 7th bhava, she will lead a depraved life along with her husband.

क्रूरग्रहैरस्तगतैः समस्तैर्विलग्नराशेर्विधवा भवेत् सा ।
मिश्रैः पुनर्भूरिह जातकन्या पत्युज्झिता हीनबलैरसद्भिः ॥

If all the malefic planets be in the 7th bhava from the Lagna, the female born will become a widow; if the planets in the 7th bhava be mixed, the female concerned will remarry; if malefic planets occupying the 7th bhava be weak, she would be repudiated by her husband.

स्त्रीजन्मलग्नान्मदने शशाङ्के शुक्रारयुक्ते यदि जातकन्या ।
सा पत्यनुज्ञापरगामिनी स्यात्सौरारभांशोपगते तथैव ॥

When the Moon occupies the 7th bhava from the Lagna in conjunction with Venus and Mars, the female born will associate

with another man at the instance of her husband. The same effect follows when the Moon occupies in the 7th bhava a Navamsa owned by Saturn or Mars.

सौरारर्क्षे लग्नगे सेन्दुशुक्रे
मात्रा सार्द्धं बन्धकी पापदृष्टे ।
कौजेऽस्तांशे सौरिणा व्याधियोनि-
श्चारुश्रोणी वल्लभा सद्ग्रहांशे ॥ १० ॥

Sloka 10.—When a sign of Saturn or Mars is the Lagna and the Moon or Venus (according as the birth is by night or day) aspected by a malefic planet occupies it, the female born in the yoga will lead an unchaste life with the mother; when the setting Navamsa belongs to Mars and is aspected by Saturn, she will have a diseased womb; if the Navamsa under reference belongs to a benefic planet, she will have handsome hips and be much liked by her husband.

NOTES.

Mother is indicated by Venus in day-births and by the Moon in night-births (Chapter IV—5 infra). Lagna must be one of Aries, Scorpio, Capricorn and Aquarius; Venus or the Moon as the case may be should occupy the Lagna and be aspected by a malefic planet. The female owning this nativity becomes immoral along with the mother. If a Navamsa of Mars be setting and be aspected by Saturn, she suffers from diseased organs. If the Descendant be in a शुभग्रहनवांश (Subhagrahanavamsa) or be occupied by benefics, or the ruler is aspected by benefics or in शुभांश (Subhamsa), she is loved by her husband.

The first पाद् (Pada) of the sloka has been interpreted by Bhattotpala thus; "When a sign of Saturn or Mars is the Lagna

and the Moon and Venus aspected (both of them) by a malefic planet occupy it." This is not acceptable.

गुणाकर:—

मन्दारभे तनुगतेससितोडुनाथे
मात्रा सहैव कुलटा खलखेटदृष्टे ।
कौजेंशके मदगते शनिवीक्षिते च
रुग्योनिरुत्तमदृशा सुभगा शुभांशे ॥

गुणाकरः—

सौरारगृहे तद्वच्छशिनि सशुक्रे विलग्नगे जाता ।
मात्रा साकं कुलटा क्रूरग्रहवीक्षिते भवति ॥
द्यूने तु कुजनवांशे शशिना दृष्टे सरोगयोनिः स्त्री ।
सद्गृहभागे चारुश्रोणी पतिवल्लभा भवति ॥

Also जातकपारिजात—XVI, 32, 33—

सौरारभांशोपगतग्रहेषु शुक्रेन्दुयुक्तेष्वशुभेक्षितेषु ।
जाता कुलाचारगुणैर्विहीना मात्रा च साकं व्यभिचारिणी स्यात् ॥

If planets in conjunction with Venus and the Moon occupy amsas of Saturn and Mars, and be aspected by malefics, the female born will abandon the traditional virtue of her caste, taking to horlotry in company with her mother.

क्षितितनयनवांशे लग्नतः सप्तमस्थे
दिनकरबुधदृष्टे व्याधियोनिः प्रजाता ।
शुभकरनवभागे सप्तमस्थानसंस्थे
सुभगसुतवती सा चान्यथा दुर्भगा स्यात् ॥

When a Navamsa of Mars occupying the 7th place from the Lagna is aspected by the Sun and Mercury, the female born will have a diseased womb: but when the Navamsa under reference belongs to a benefic planet, the female concerned will be much liked by her husband and blessed with children; else she will become an object of aversion to her husband.

वृद्धो मूर्खः सूर्यजर्क्षेऽशके वा
स्त्रीलोलः स्यात् क्रोधनश्चावनेये ।

शौक्रे कान्तोऽतीव सौभाग्ययुक्तो
विद्वान् भर्ता नैपुणज्ञश्च बौधे ॥ ११ ॥

Sloka 11.—If at a woman's birth the 7th house or the setting Navamsa belongs to Saturn, her husband will be an old man and a fool. If the 7th house or the setting Navamsa be that of Mars, her husband will be fond of other women and will be of an irascible temper. If the 7th house or the setting Navamsa be a sign owned by Venus, she will have a very good looking and a loving person for her husband. If it be a sign owned by Mercury, her husband will be very learned and clever.

Cf. सारावली—

द्यूने वृद्धो मूर्खः सौरगृहे स्यान्नवांशके नाथः ।
स्त्रीलोलः क्रोधपरः कुजभेऽथ नवांशके भर्ता ॥
शुक्रगृहेऽथ नवांशेऽतिरूपसौभाग्यसंयुतो भर्ता ।
नैपुणविज्ञानयुतस्तथैव बौधेऽथवा नवांशे वा ॥

मदनवशगतो मृदुश्च चान्द्रे
त्रिदशगुरौ गुणवान् जितेन्द्रियश्च ।
अतिमृदुरतिकर्मकृच्च सौर्ये
भवति गृहेऽस्तमयस्थितेंऽशके वा ॥ १२ ॥

Sloka 12.—If the 7th house or the setting Navamsa be a sign owned by the Moon, the husband of the woman will be love-sick and gentle. If it be a sign owned by Jupiter, the husband of the woman concerned will be a person of some merit and will have passions under his control. If the sign or the Navamsa be Leo, the

woman's husband will be exceedingly soft in his disposition and will be engaged in many works.

Cf. सारावली—

मदनार्तो मृदुचित्तः शशिभेऽथ नवांशके भर्ता ।
गुरुसितभागेऽप्यथवा गुणवान्विजितेन्द्रियो भवति ॥
अतिकर्मकृदतितीक्ष्णो रविभेऽप्यथवांशके भवति भर्ता ।
सप्तमभवनोपेतैर्नित्यं स्त्रीणां समवधार्यम् ॥

Also गुणाकरः—

भानोरंशेऽथराशौ मृदुरथ कुभुवः क्रोधनः स्त्रीषु लोलः
बौधे विद्वान् सुदक्षस्त्रिदशपतिगुरोः सद्गुणः शान्तमूर्तिः ।
शौक्रे सौभाग्ययुक्तो भवति हि च शनेरत्र मूर्खोऽतिवृद्धः ॥

ईर्ष्यान्विता सुखपरा शशिशुक्रलग्ने
ज्ञेन्द्वोः कलासु निपुणा सुखिता गुणाढ्या ।
शुक्रज्ञयोस्तु रुचिरा सुभगा कलाज्ञा
त्रिष्वप्यनेकवसुसौख्यगुणा शुभेषु ॥ १३ ॥

Sloka 13.—When the rising sign at the birth of a female is occupied by the Moon and Venus, she will be jealous and spiteful; she will be fond of ease and comfort. If Mercury and the Moon be in the Lagna, she will be skilled in all the arts, endowed with good qualities and happy. If Venus and Mercury occupy the Ascendant, she will be beautiful, loved by her husband, and will be skilled in the arts. If the three benefics (Mercury, Jupiter and Venus) occupy the Lagna, the female born will be endowed with all kinds of wealth, happiness and good qualities.

NOTES.

गुणाकरः—

सेर्ष्या शुक्रेन्दुलग्ने भवति सुखपरा स्त्री बुधेन्द्वोः कलाज्ञा ।
सौख्योपेता गुणाढ्या भृगुसुतबुधयोश्चारुमूर्तिप्रदिष्टा
त्रिष्वप्येतेष्वनेकद्रविणसुखगुणैरन्विता सत्सु चैवम् ॥

Also सारावली—

ईर्ष्यान्विता सुखपरा लग्ने सितचन्द्रयोर्बुधेन्द्वोश्च ।
सुखिता कलासु कुशला गुणशतसहिता विनीता स्यात् ॥
शुक्रबुधयोर्विलग्ने रुचिरा सुभगा कलासु निपुणा च ।
दास्यम्बरसौख्ययुता शुभेषु पापेषु विपरीता ॥

Conjunction of three benefics is exceptionally good in bringing the person to the top.

Cf. जातकपारिजात—

मारस्थे तु शुभत्रये गुणवती राज्ञी भवेद्भूपतेः ॥

Conjunction of Venus and the Moon is bad. The principle of this Sloka can also be applied to a male horoscope. In fact most of the slokas in this Chapter equally apply to men.

क्रूरेऽष्टमे विधवता निधनेश्वरांशे
यस्य स्थितो वयसि तस्य समे प्रदिष्टा ।
सत्स्वर्थगेषु मरणं स्वयमेव तस्याः
कन्यालिगोहरिषु चाल्पसुतत्वमिन्दौ ॥ १४ ॥

Sloka 14.—When the 8th bhava is occupied by a malefic planet, the woman concerned becomes a widow and the widowhood will occur at the age (period after marriage) signified by the ruler of the Navamsa occupied by the lord of the 8th house; when benefic planets occupy the 2nd house at the same time, the woman

herself will die before her husband and she will have few children when the Moon is in Virgo, Scorpio, Taurus or Leo.

NOTES

The period given for each planet in Chapter VIII—9 is the period when widowhood occurs.

If born with any one of the signs Virgo, Taurus, Leo and Scorpio as the Lagna and a malefic planet in the 8th bhava and a benefic planet in the 2nd bhava, she dies without undergoing widowhood and without issue.

गुणाकरः—

कन्यासिंहालिगोषु स्थितवति शशिनि स्वल्पपुत्रा प्रदिष्टा ॥
क्रूरे मृत्युगते भवेद्विधवता यस्यांशके मृत्युपः
पाके तस्य शुभेषु चार्थभवने तस्याः स्वयं पञ्चता ॥

Also सारवली—

पापाऽष्टमे तु विधवा निधनाधिपतिर्नवांशके यस्य ।
तस्य दशायां मरणं वाच्यं तस्याः शुभैर्द्वितीयस्थैः ॥
कन्यालिवृषभसिंहे शिशिरमयूखेऽल्पपुत्रा स्यात् ॥
पुत्रभवने शुभयुते निरीक्षिते वा तथैव स्यात् ॥

Also जातकपारिजात—XVI, 45—

सत्स्वर्थगेषु स्वयमेव सा स्त्री विपद्यते तत्परिपाककाले ।
रन्ध्रस्थतन्नाथतदंशपानां दशापहारे मृतिमाहुरार्याः ॥

When auspicious planets occupy the 2nd bhava, say the revered seniors, the female concerned will have her death at the time of the ripening of their Dasas and during the Antardasa and Apahara of the planet occupying the 8th bhava, its lord or the lord of the Navamsa wherein is the lord of the 8th bhava (whichever of them may have predominant strength).

सौरे मध्यबले बलेन रहितैः शीतांशुशुक्रेन्दुजैः
शेषैर्वीर्यसमन्वितैः पुरुषिणी यद्योजराश्युद्गमः ।

जीवारास्फुजिदैन्दवेषु बलिषु प्राग्लग्नराशौ समे
विख्याताखिलशास्त्रयुक्तिकुशला स्त्री ब्रह्मवादिन्यपि ॥ १५ ॥

Sloka 15.—When Saturn has but medium strength ; when the Moon, Venus and Mercury are weak, and when the remaining planets are possessed of real strength, the female that is born in an odd Lagna will associate with many men. When Jupiter, Mars, Mercury and Venus are strong and when the rising sign is an even one, the woman born will become celebrated for her knowledge of every science developing ultimately into an expounder of the Vedanta Philosophy.

गुणाकरः—

निर्वीर्यैः सितचन्द्रविद्भिरसिते मध्यं बलं संश्रिते
लग्नेत्वोजगृहे भवेत्पुरुषिणी शेषैश्च वीर्योत्कटैः ॥
सितारजीवेन्दुसुतेषु शक्त्या युक्तेषु लग्नेऽपि च युग्मराशौ ।
अनेकशास्त्रागमवेदिनी सा स्त्री ब्रह्मवादिन्यवनौ प्रसिद्धा ॥

Also सारावली—

रिक्ते बुधेन्दुभृगुजै रविजे च मध्ये
शेषैर्बलेन सहितैर्विषमर्क्षलग्ने ।
जाता भवेत्पुरुषिणी युवती सदैव
पुंश्चेष्टिता विचरति प्रथिता च लोके ॥
बलिभिर्बुधगुरुशुक्रैः शशाङ्कसहितैर्विलग्नगे समभे ।
स्त्री ब्रह्मवादिनी स्यादनेकशास्त्रार्थकुशला च ॥

Also जातकपारिजात, XVI, 9, 10 and 40—

ओजे विलग्ने पुरुषैर्बलिष्ठैर्बलान्वितैश्चन्द्रबुधासुरेज्यैः ।
सामान्यशक्तौ सति सूर्यपुत्रे जाताश्रिताऽस्या बहवो धवाः स्युः ॥

When the Lagna is in an odd sign ; when the masculine planets predominate in strength ; when the Moon, Mercury and

Venus are strong and when Saturn has ordinary strength; the female born will be a dependant and her husbands will be many.

युग्मे विलग्ने कुजसौम्यजीवशुक्रैर्बलिष्ठैः खलु जातकन्या ।
विख्यातनाम्नी सकलार्थतत्वबुद्धिप्रसिद्धा भवतीह साध्वी ॥

When the Lagna is in an even sign, and when Mars, Mercury, Jupiter and Venus have the greatest strength; the female born will be virtuous and become widely celebrated for her conspicuous ability to understand the intrinsic qualities of all things.

चन्द्रे कर्कटकोदये च बलिभिः शुक्रज्ञजीवेन्दुभिः
नानाशास्त्रकलारसज्ञचतुरा विख्याततेजस्विनी ॥

When the Moon occupies कटक (Kataka) identical with the rising sign and when Venus, Mercury, Jupiter and the Moon are strong, tha female born will be profoundly learned in the several sciences and arts, and renowned for her spiritual influence.

पापेऽस्ते नवमगतग्रहस्य तुल्यां
प्रव्रज्यां युवतिरुपैत्यसंशयेन ।
उद्वाहे वरणविधौ प्रदानकाले
चिन्तायामपि सकलं विधेयमेतत् ॥ १६ ॥

Sloka 16.—When a malefic planet is in the 7th house, the woman concerned will, without doubt, devote herself to the asceticism answering to the planet in the 9th house The yogas mentioned hitherto become applicable in connection with the time of marriage, the time of selecting a girl, the time of her gift and the time when a query is made regarding her.

NOTES.

Any planet—whether benefic or malefic—will not bring about widowhood but will make the women born more devoted

to her husband. She will sacrifice herself for him according to the philosophical temperament denoted by the planet in the 9th house as described in Ch. XV, Sl. 1.

An important principle is enunciated here. There must be a planet in the 9th—positive Trikona of the zodiac—to give good results at the time of marriage, betrothal, etc., or at the time of talk regarding marriage.

गुणाकरः—

अस्ते पापे धर्मयातग्रहोक्तां प्रव्रज्यां स्त्री याति निःसंशयेन ।
दानोद्वाहे प्रश्नकालेषु चैव चिन्त्यं सर्वं होरिकैस्तत्र युक्त्या ॥

Also सारावली—

क्रूरे जामित्रगते नवमे यदि खेचरो भवति नूनम् ।
प्रव्रज्यामाप्नोति तदा नवमें ग्रहसंभवेनैव ॥
जन्मकाले विवाहे च चिन्तायां वरणे तथा ।
चिन्त्यं स्त्रीणां तु यत्प्रोक्तं घटते तत्पतिष्वपि ॥

Also जातकपारिजात, XVI, 40, 42—

क्रूरे मन्मथगे विलग्नभवनाद्धर्मस्थितैः खेचरैः
प्रव्रज्यामुपयाति जन्मसमये पाणिग्रहे चिन्तयेत् ॥

When a malefic planet is in the 7th bhava, the female concerned will devote herself to asceticism corresponding to the planets if any in the 9th bhava. The yogas enumerated hitherto are to be considered in connection with the time of birth and the time of gift of a girl in marriage.

जन्मन्युद्वाहकाले च चिन्तायां वरणे तथा ।
स्त्रीणां चिन्ता बुधेनोक्तं घटते तत्पतिष्वपि ॥

The foregoing inquiry in regard to females is applicable, as is said by a wise sage, to the time of their birth, the time of their marriage, the time of query and the time of going in quest of them and may lead also to the revelation of the character of their husbands.

CHAPTER XXV

नैर्याणिकाध्यायः

This Adhyaya deals with the native's exit from the world. It enables the reader to correctly guess the time when, the place where, and the manner how, death happens. From the first eleven slokas oné is also able to fairly divine the particular disease which the native suffers from and which culminates in death. Unnatural deaths—by drowning, by being a prey to wild beasts, by fire, torture, suicide by hanging or falling, decapitation owing to royal displeasure—can also be ascertained. The 12th sloka gives a clue to determine the period of unconsciousness one may have before death.

The next sloka deals with the kind of transformation the body undergoes after death—whether it is burnt or buried or exposed to the Sun and wind to be eaten by beasts and vultures, etc.

The last two slokas enable one to find out what his past birth was and what his future birth will be, whether he will attain final emancipation, etc.

मृत्युर्मृत्युगृहेक्षणेन बलिभिस्तद्धातुकोपोद्भव-
स्तत्संयुक्तभगात्रजो बहुभवो वीर्यान्वितैर्भूरिभिः ।
अग्न्यम्ब्वायुधजोज्वरामयकृतस्तृट्क्षुत्कृतश्चाष्टमे
सूर्याद्यैर्निधने चरादिषु परस्वाध्वप्रदेशेष्विति ॥ १ ॥

Sloka 1.—When the 8th house being unoccupied is aspected by a strong planet, the humour belonging

thereto becomes inflamed in that part of the body which the Rasi of the 8th house represents, and death is thereby produced. When there are several strong planets aspecting the 8th house, the humours peculiar to them become morbid and produce death. But if that house be occupied, and the occupying planet be the Sun, death will be due to fire; if the Moon, it will be by water; if Mars, by a weapon; if Mercury, by fever; if Jupiter, by an ailment not accurately ascertained; if Venus, by thirst; and if Saturn, by hunger. And according as the 8th house is a movable, fixed or a mutable sign, death will be in a foreign place, in one's own house, or on the road.

NOTES.

The Sun = bile.
The Moon = wind and phlegm.
Mars = bile.
Mercury = bile, wind and phlegm.
Jupiter = phlegm.
Venus = wind and phlegm.
Saturn = wind.

If planets are not posited in the 8th house or are not aspecting it, the 8th house causes diseases as above according to the nature of the ruler of that house. If planets aspect the 8th house or if planets occupy the 8th house, they cause the diseases (the strongest of the planets acting best) in those parts of the body typified by the sign representing the 8th house. The Sun represents fire; therfore it will be by fever, etc. The Moon represents watery diseases such as loose motions, diarrhoea, dysentery, blood impurities, etc. Mars will cause accidental deaths, epidemics as cholera, plague, etc. Mercury will produce fever of brain or smallpox. Jupiter will cause mental worry, or some unknown diseases. Venus will cause thirst by excessive ...ks, and Saturn, by starvation or excessive eating. If two or

more powerful planets aspect or occupy the 8th house, then two or more diseases afflict the man. If the 8th house happens to be a movable sign, the native will die in a foreign place. If it be an immovable one, he will die in his own place, and if common, very near his birth place. If the planet be powerful, there will be death when engaged in good work; if it be weak, then when he is engaged in bad or indifferent work.

गुणाकरः—

वीर्यान्वितः पश्यति मृत्युभं यस्तद्धातुकोपान्मृतिमामनन्ति ।
तद्युक्तकालाख्यनरस्य गात्रे (त्रं) तस्मिन् प्रदेशे बहुभिर्बहूनाम् ॥
सूर्यादिभिर्निधनगैर्निधनं हुताश-
तोयायुधज्वरजमामयजं क्रमेण ।
क्षुत्तृष्कृतं च चरभे परदेशगस्य
तत्स्यात्स्थिरे स्वविषये पथि च द्विमूर्त्तौ ॥

Also सारावली—

शिखिजलशस्त्रज्वरजस्त्वामयतृट्क्षुत्कृतो भवेन्मृत्युः ।
सूर्यादिभिर्निधनगैः परदेशे पथि स्वके चराद्यैश्च ॥
यो बलयुक्तो निधनं पश्यति तद्धातुकोपजो मृत्युः ।
तत्संयुक्तस्तनुजो बहुभिर्बलिभिर्बहुप्रकारः स्यात् ॥

Also जातकपारिजात—

रन्ध्रं येन निरीक्षितं बलवता तद्धातुकोपान्मृतिः
सूर्याद्यग्निजलायुधज्वरकफक्षुत्तृट्कृतैश्चामयैः ॥
लग्नादष्टमधामपे तनुगते कालस्य यद्देहजैः
छिद्रांशे च चरस्थिरोभयगते देशान्तरे स्वे पथि ॥

शैलाग्राभिहतस्य सूर्यकुजयोर्मृत्युः खबन्धुस्थयोः
कूपे मन्दशशाङ्कभूमितनयैर्बन्धुस्तकर्मस्थितैः ।
कन्यायां स्वजनाद्धिमोष्णकरयोः पापग्रहैर्दृष्टयोः
स्यातां यद्युभयोदयेऽर्कशशिनौ तोये तदा मज्जितः ॥ २ ॥

Sloka 2.—When the Sun and Mars occupy respectively the 10th and the 4th house at a person's birth, his death will be caused by the fall of a stone from the top of a mountain. When Saturn, the Moon and Mars are in the 4th, the 7th and the 10th houses respectively, he will die by falling into a well. When the Sun and the Moon are in Virgo and are aspected by malefic planets, death should be traced to the evil deeds of his own relations; (or he may commit suicide owing to differences with them). If the rising sign be a dual Rasi, and the Sun and the Moon occupy it, he wlll perish by being drowned in water.

NOTES.

Varahamihira here talks of accidental deaths. If the yogas mentioned in this and the succeeding slokas are found to be applicable in any horoscope, the effects mentioned in the first sloka need not then be applied.

In the first yoga, it is not necessary that Mars and the Sun should respectively occupy the 4th and the 10th houses; they may occupy any of the houses either singly or together.

गुणाकरः—

खाम्भसोरिनमहीजयोर्मृतिः शैलपातनिहतस्य जायते ।
भानुसूनुशशिमेदिनीसुतैर्बन्धुमन्मथवियत्सु कूपतः ।
पाथानराशौ रविशीतरश्म्योरसाधुदृष्टे स्वजनाद्विनाशः ।
निमज्जतोम्भस्युभयोदयस्थौ स्यातां यदा कैरवपङ्कजेशौ ॥

Also सारावली—

सूर्याङ्गारकयोः [illegible] शैलाभिपातेन [illegible]
मृत्युर्भूतनयेन्दुभानुतनयैः कूपे खसप्ताम्बुगैः ।
पापालोकितयोर्हिमोष्णकरयोः कन्यास्थयोर्बन्धुतो
[illegible] ॥

मन्दे कर्कटगे जलोधरकृतो मृत्युर्मृगाङ्के मृगे
शस्त्राग्निप्रभवः शशिन्यशुभयोर्मध्ये कुजर्क्षे स्थिते ।
कन्यायां रुधिरोत्थशोषजनितस्तद्वत्स्थिते शीतगौ
सौरर्क्षे यदि तद्वदेव हिमगौ रज्ज्वग्निपातैः कृतः ॥ ३ ॥

Sloka 3—When Saturn occupies Cancer and the Moon Capricorn at the birth of a person, his death will be caused by dropsy. If the Moon be in a sign of Mars between two malefic planets, he will die by a weapon or by fire (or he will die of tetanus or by shortage of blood). When the Moon occupies the same position in Virgo death will be due to vitiated blood or emaciation. If the Moon be in a sign owned by Saturn in the same position, his death will be by a cord (by hanging), by an accident near fire or by a fall (from a high place).

गुणाकरः—

कर्किण्यार्कौ मृगास्ये शशभृति मरणं स्याज्जलक्रीडगोगात्
क्रूरान्तःस्थे सितांशौ कुजभवनगते वह्निशस्त्रोद्भवं तत् ।
शोफासृक्स्रावप्रवृत्तं युवतिभवनगे तद्वदिन्दौ प्रदिष्टं
मन्दर्क्षे वापिरज्जुप्रहतनटहना जायते प्राणभाजाम् ॥

Also सारावली—

कर्किणि मन्दे मकरे चन्द्रे मृत्युर्दरोदरकृतः स्यात् ।
पापान्तःस्थे चन्द्रे कुजभवने शस्त्रवह्निभवः ॥
कन्यायां पद्मिनीशत्रुः पापमध्यगतः सदा ।
रक्तोत्थशोषजं मृत्युं करोति ध्रुवमेव हि ॥
सौरर्क्षे शुभयोर्मध्ये शशी रज्ज्वग्निपातजम् ।
कुर्यान्मृत्युं न सन्देहः [illegible] यथा ॥

बन्धाद्धीनवमस्थयोरशुभयोः सौम्यग्रहादृष्टयोः
द्रेक्काणैश्च सपाशसर्पनिगडैश्छिद्रस्थितैर्बन्धतः ।
कन्यायामशुभान्वितेऽस्तमयगे चन्द्रे सिते मेषगे
सूर्ये लग्नगते च विद्धि मरणं स्त्रीहेतुकं मन्दिरे ॥ ४ ॥

Sloka 4.—When two malefic planets occupy the 5th and 9th houses and are not aspected by benefic planets at a person's birth, his death will be in captivity. When the decanate of the 8th house is what is termed सर्प (Sarpa), पाश (Pasa) or निगड (Nigada), the death will be the same as before. When the Moon is in Virgo occupying the 7th house in conjunction with a malefic planet, Venus in Aries and the Sun in the rising sign, the person concerned will come by his death in his own house through a woman.

NOTES.

Sloka 16 of Chapter XXIII and 6 of Chapter XXI deal with the yogas of imprisonment. If in the above yogas, there be a strong malefic in the 5th or 9th, such planet causes death to the person while so imprisoned, provided the malefic planet is not aspected by benefics. If the 22nd decanate (the first decanate of the 8th house) be सर्प (Sarpa) पाश (Pasa) or निगड (Nigada), death will be painful. This refers to the above yoga. If the Moon be in Virgo and in the 7th house in conjunction with a malefic and if the Sun be in the Lagna and Venus in Aries, death is due or can be traced to his wife or woman or lady-love either by being poisoned by her or himself committing suicied on account of her bad conduct, etc.

It may be interesting to note here that of all the zodiacal signs Virgo (कन्या Kanya) alone has been prominently mentioned in Sloka 2, 3 and 4 in the 3rd पाद (Pada) of each sloka

in connection with accidental death. Western authors also say that Virgo causes accidents when afflicted by malefic planets in squares. (Cf. Arcana.)

गुणाकरः—

सौम्यानीक्षितयोस्त्रिकोणगतयोर्बन्धान्मृतिः पापयो-
स्त्र्यंशैश्चोरगपाशवह्निनिगडैः स्याद्बन्धने रन्ध्रगैः ।
लग्ने मीनगते रवौ क्रियगते शुक्रे कुभार्यां विधौ
सक्रूरे प्रमदानिमित्तजनितां जानीहि गेहे मृतिम् ॥

Also सारावली—

नवमसुतयोरशुभयोः पापग्रहदृष्टयोर्भवेन्मृत्युः ।
द्रेक्काणैः पाशभुजगनिगलैश्छिद्रेऽथवा गुप्त्याम् ॥
मीनोदये दिनकरे चन्द्रे पापान्वितेऽस्तगे मेषे ।
स्त्रीहेतुकं हि मरणं स्वमन्दिरे स्याद्वदन्त्येके ॥

शूलोद्भिन्नतनुः सुखेऽवनिसुते सूर्येऽपि वा खे यमे
सप्रक्षीणहिमांशुभिश्च युगपत्पापैस्त्रिकोणाद्यगैः ।
बन्धुस्थे च रवौ वियत्यवनिजे क्षीणेन्दुसंवीक्षिते
काष्ठेनाभिहतः प्रयाति मरणं सूर्यात्मजेनेक्षिते ॥ ५ ॥

Sloka 5.—If at a person's birth the Sun or Mars be in the 4th house and Saturn in the 10th, he will be impaled. If the three malefic planets named above simultaneously occupy the first, the 5th and the 9th houses in conjunction with the waning Moon, death will be by impalement. If the Sun be in the 4th house, and Mars be in the 10th and aspected by the waning Moon, the same death will befall the person. If in the yoga last mentioned, Mars be aspected by Saturn instead of by the waning Moon, the person will die from the effects

of a collision with a piece of timber, or death may be caused by his being beaten by wood.

NOTES.

* Saturn will have to occupy the Lagna, the 4th or the 8th house. In the first two yogas, the death need not necessarily be by impalement. The person may die by accident.

गुणाकरः—

शूलेनोद्भिन्नमूर्तिर्वियति रविसुते वेश्मगेऽर्के कुजे वा
पापैः क्षीणेन्दुयुक्तैर्युगपदुदयधीधर्मगैः स्यादभव्यः ।
बन्धुस्थे तिग्मभानौ नभसि धरणिजे क्षीणचन्द्रे युते वा
ऽस्मिन् काष्ठेनाभिघाताद्भवति हि निधनं वीक्षिते सूर्यजेन ॥

Also सारावली—

रुधिरे सुखेऽथवार्के वियति यमे क्षीणचन्द्रसंयुक्तैः ।
पापैस्त्रिकोणलग्ने शूलप्रोतस्य निर्दिशेन्मरणम् ॥
हिबुकेऽर्के वियति कुजे क्षीणेन्दुयुतेऽर्कजेन संदृष्टे ।
काष्ठेनाभिहतः सन्म्रियते जातो न सन्देहः ॥

रन्ध्रास्पदाङ्गहिबुकैर्लगुडाहताङ्गः
प्रक्षीणचन्द्ररुधिरार्किदिनेशयुक्तैः ।
तैरेव कर्मनवमोदयपुत्रसंस्थै-
र्धूमाग्निबन्धनशरीरनिकुट्टनान्तः ॥ ६ ॥

Sloka 6.—When the waning Moon, Mars, Saturn and the Sun occupy the 8th, the 10th, the 1st and the 4th houses at a person's birth, he will die being beaten to death by a club. If the same planets occupy the 10th, the 9th, the 1st and the 5th houses, his death will be due to suffocation by smoke, to fire, to imprisonment or to thrashing.

NOTES.

Lagna Mars			Saturn
	Case I		
Sun		Moon	

Lagna Mars			
	Case II		Saturn
Sun	Moon		

The commentator Bhattotpala would place the planets, viz., Moon, Mars, Saturn and Sun respectively in the 8th, the 10th, the 1st and the 4th houses in the first yoga and in the 10th, the 9th, the first and the 5th houses in the second yoga; in that case the Moon cannot be waning as he will be in the 5th house from the Sun in the first case and in the 6th house in the second case.

गुणाकरः—

मृतिखतनुसुखस्थैः क्षीण चन्द्रारसौरि-
द्युमणिभिरभिघातालाकुटात्स्याद्विपत्तिः ।
स्वशुभतनुसुतस्थैस्तैश्च धूमाग्निबन्धैः
र्भवति करणनाशः कुट्टनैश्चाप्यनेकैः ।

Also सारावली—

क्षीणेन्दुभौमरविचन्द्रजसूर्यपुत्रैः
छिद्रास्पदोदयस्वैर्लगुडाहतस्य ।
मृत्युर्वियन्नवमलग्नसुतस्थितैस्तै-
र्धूमाग्निबन्धनशरीरनिकुट्टनैः स्यात् ॥

बन्ध्वस्तकर्मसहितैः कुजसूर्यमन्दै-
र्निर्याणमायुधशिखिक्षितिपालकोपात् ।

सौरेन्दुभूमितनयैः स्वसुखास्पदस्थै-
र्ज्ञेयः क्षतक्रिमिकृतश्च शरीरघातः ॥ ७ ॥

Sloka 7.—If at a person's birth Mars, the Sun and Saturn respectively occupy the the 4th, the 7th and the 10th houses, his death would be brought about by a weapon, fire or the displeasure of a king. If Saturn, the Moon and Mars be in the 2nd, the 4th and the 10th bhavas respectively at a person's birth, he will perish in consequence of worms in a wound (*i.e.* by an operation or by insect bites).

गुणाकरः—

कुजार्कसौरैर्जलसप्तखस्थैः स्यान्मृत्युरस्त्रानलभूपकोपात् ।
शनीन्दुभौमैः स्वसुखाम्बरस्थैः क्षतप्रसूतक्रिमिजालकेन ॥

Also सारावली—

हिबुकास्तकर्मसहितैः कुजभानुशनैश्चरैर्भवति मृत्युः ।
आयुधहुतभुग्भूपतिकोपप्रभवः सदा पुंसाम् ॥
कर्माम्बुवित्तसंस्थैः कुजेन्दुमन्दैः क्षतः क्रिमिकृतोऽन्तः ॥

खस्थेऽर्केऽवनिजे रसातलगते यानप्रपाताद्वधो
यन्त्रोत्पीडनजः कुजेऽस्तमयगे सोरेन्दिनाभ्युद्गमे ।
विण्मध्ये रुधिरार्किशीतकिरणैर्जूकाजसौरर्क्षगै-
र्यातैर्वा गलितेन्दुसूर्यरुधिरैर्व्योमास्तबन्ध्वाह्वयान् ॥ ८ ॥

Sloka 8.—When the Sun is in the 10th house and Mars in the 4th at a person's birth, his death will be by a fall from a vehicle. When Mars is in the 7th house, the Sun, the Moon and Saturn are in the Lagna, the person concerned will be put to death by an instrument

of torture. When Mars, Saturn and the Moon respectively, occupy Libra, Aries and a sign belonging to Saturn, or when the waning Moon, the Sun and Mars are in the 10th, the 7th and the 4th houses, respectively, the person concerned will die in the midst of filth and faeces-

NOTES.

If the Sun be in the 10th, Mars in the 4th, the man will have a fall from a vehicle and die. If the 4th is a quadruped, death wlll be caused from a four-footed animal, and so on according to the nature of the Rasi. If Mars be in the 7th and Saturn, the Moon and the Sun are in the Ascendent, the man will have an accident near a machinery and die, or he may undergo an operation and die.

If Mars be in Tula, Saturn in Mesha and the Moon in Makara or Kumbha, the man will die uncared for after badly purging. This yoga arises by the planets being in the Rasis. If weak Moon, the Sun and Mars are placed in the 10th, the 7th and the 4th respectively, the man will die under similar conditions.

गुणाकर·—

भौमे तोये वियति च रवौ पञ्चता यानपातात
यन्त्रोत्पीडादिनशनिशशिषु प्रोद्गमे भूसुतेऽस्ते ।
तौलिन्यारे शशिनि शनिभेऽजे ऽजेऽमेध्यमध्ये
प्रक्षीणेन्दुद्युमणिरुधिरैः खास्तबन्धुस्थितैश्च ॥

Also सारावली—

खस्थेऽर्केन्दुकुजे वा सुराप्रपानप्रतापकृतः ।
सप्तमभवने भौमे क्षीणेन्दुदिवाकरार्किभिर्लग्ने ॥
मरणं जातस्य वदेद्यन्त्रोत्पीडनभवमवश्यम् ।
तुलायां रुधिरे याते कुजर्क्षे भास्करे स्थिते ॥
चन्द्रे मन्दगृहं प्राप्ते विण्मध्ये मरणं भवेत् ।

गलितेन्द्वर्कभूपुत्रैर्गतैर्व्योमाष्टबन्धुषु ।
विण्मध्ये तु भवेन्मृत्युः सिद्धसेनः प्रभाषते ॥

जातकपारिजात—

तुलायां रुधिरे याते वृषभस्थे दिवाकरे ।
चन्द्रे मन्दगृहं प्राप्ते विण्मध्ये मरणं भवेत् ॥

वीर्यान्वितवक्रवीक्षिते क्षीणेन्दौ निधनस्थितेऽर्कजे ।
गुह्योद्भवरोगपीडया मृत्युः स्यात् कृमिशस्त्रदाहजः ॥ ९ ॥

Sloka 9.—When the waning Moon is aspected by Mars in strength and Saturn occupies the 8th house, the person concerned will suffer from piles or fistula and die of worms or an operation or of an application of a caustic substance.

NOTES.

The man will die from hernia, piles, kidney diseases after an operation.

गुणाकरः—

शक्तारदृष्टे गलितोडुनाथे रन्ध्रस्थिते तिग्मकरस्य पुत्रे ।
गुह्योद्भवव्याधिनिपीडितेन शरीरपातः कृमिशस्त्रदाहात् ॥

Also सारावली—

बलिना कुजेन दृष्टे क्षीणेन्दौ रन्ध्रगेऽर्कजे मृत्युः ।
गुल्ममहावेदनया क्रिमिदाहायुधकृतो भवति ॥

There is a slight difference in the yoga given in जातकपारिजात—

" बलिना शनिना दृष्टे क्षीणेन्दौ निधनाश्रिते ।
गुदाक्षिरुक्पीडया वा मृत्युः शस्त्रकृतो भवेत् ॥

अस्ते रवौ सरुधिरे निधनेऽर्कपुत्रे
क्षीणे रसातलगते हिमगौ खगान्तः ।
लग्नात्मजाष्टमतपःस्विनभौममन्द-
चन्द्रैन्तु शैलशिखराशनिकुड्यपातैः ॥ १० ॥

Sloka 10.—When the Sun and Mars are in the 7th bhava, Saturn in the 8th and the waning Moon in the 4th at a person's birth, his death will be caused by birds. If the Sun, Mars, Saturn and the Moon occupy respectively the 1st, the 5th, the 8th and the 9th houses, the person concerned will die by falling from a precipice, by the fall of a thunderbolt, or of a wall.

गुणाकरः—

मन्दे रन्ध्रेऽस्ते रवावारयुक्ते क्षीणे चन्द्रे वेश्मगे पक्षिमृत्युः ।
मन्देन्द्वारैरन्ध्रधर्मात्मजस्थैर्लग्ने भानौ वज्रकुड्यादिपातैः ।

Also सारावली—

रवौ सरुधिरे द्यूने निधने रविसंभवे ।
रसातलस्थे हिमगौ मृत्युः पक्षिकृतो भवेत् ॥
लग्नछिद्रत्रिकोणेषु रव्यारार्किनिशाकरैः ।
मृत्युः स्याच्छैलपातेन शस्त्रकुड्याधिपाशजः ॥

द्वाविंशः कथितस्तु कारणं
द्रेष्काणो निधनस्य सूरिभिः ।
तस्याधिपतिर्भवनोऽपि वा
निर्याणं स्वगुणैः प्रयच्छति ॥ ११ ॥

Sloka 11—(Where the foregoing tests do not apply), the cause of death is declared to be the 22nd deeanate from that of the Lagna. The lord of this 22nd decanate or of the sign containing it produces death according to its characteristics.

NOTES.

In the absence of the yogas mentioned in Slokas 2 to 10, we have to apply this principle and not otherwsie. The 22nd decanate from the Lagna drekkana causes the disease according to the nature of the ruler of that decanate with certainty. If the ruler of the 22nd decanate be the Sun, he causes fever as stated in Sloka 1. Similarly in the case of the other planets mentioned therein. The ruler of the 8th house modifies the influence of the 22nd decanate, This is implied in भवोऽपिवा (Bhavopiva).

Take for example—Lagna Aries-25°. The 22nd decanate is the 3rd decanate of Scorpio which is ruled by the Moon. The ruler of the 8th house is Mars. Therefore death is accidental, unexpected or short because it is Mars. The Moon gives water diseases and as Mars modifies the Moon to a certain degree, we may say death will be due to loose bowels, urinal complaints (sudden stoppage of urine, etc).

गुणाकरः—

मृतेर्निमित्तं मुनिभिर्द्रगाणः शरीरिणामाकृतिसंज्ञ उक्तः ।
तदीश्वरो वा मृतिभेश्वरो वा निर्याणमात्मीयगुणैर्ददाति ॥

Also सारावली—

उदयाद्द्वाविंशतिमद्रेक्काणो भवति कारणं मृत्योः ।
तस्याधिपतिर्भवो वा निर्याणं सूचयेत् स्वगुणैः ॥

For the cause of death due to each of the 36 Drekkanas happening to be the 22nd Decanate, the following slokas from the same work will be found to be useful :—

मेषाद्ये द्रेक्काणे क्रूरग्रहवीक्षिते च संयुक्ते ।
आग्न्यहिविषपित्तकृतं मरणं नृणां समादेश्यम् ॥

विद्यादि्द्वतीयभागे मरणं जलकृमिहिमारण्यैः ।
एवं तृतीयभागे तटाककूपप्रपाताद्वा ॥
करभाश्वखरोष्ट्रेभ्यो मृत्युर्ज्ञेया वृषस्याद्ये ।
पित्ताग्निवातचोराद् द्वितीयभागे वृषस्यैव ॥
विद्यात् तृतीयभागे यानासनवाजिपातकृतम् ।
पुंसां भवति हि मरणं रणशिरसि महास्त्रकृतमेव ॥
आद्ये मिथुनत्र्यंशे कासश्वासोद्भवो भवति ।
मृत्युर्महिषविषाद्याद् द्वितीयभागे च संनिपाताद्वा ॥
वनवासिचतुश्चरणात्पर्वतनागाद्रणात्तथारण्यात् ।
भवति हि मृत्युः पुंसामन्ते भागे तु जुतुमस्य ॥
प्राहेण मद्यपानात् कण्टकदोषेण वा तथा स्वप्नात् ।
भवति हि कर्कटकाद्ये मृत्युर्नृणां तृतीयभागे तु ॥
अभिघाताद्विषपानान्मध्ये त्र्यंशे भयं समादिष्टम् ।
विहगप्रमेहगुल्मासृक्तन्द्रीदोषेण च तथान्त्ये ॥
सलिलविषपादरोगात्सिंहाद्ये त्र्यंशके भवेत्पुंसाम् ।
मध्ये तृतीयभागे जलामयकृतो वनोद्देशे ॥
विषशस्त्रयोगदोषैरभिशापाद्वा तथा च पाताद्वा ।
अन्त्ये सिंहत्र्यंशे भवति हि मृत्युर्न सन्देहः ॥
आद्ये कन्यात्र्यंशे मस्तकरोगात्तथाऽनिलान्मृत्युः ।
व्यालगिरिदुर्गवनजो मध्ये भूपात्मजादथवा ॥
करभखरशस्त्रतोयादतिखातात् स्त्रीकृतान्नपानाद्वा ।
अन्त्ये कन्यात्र्यंशे नृणां मृत्युः सदा दृष्टः ॥
आद्ये वणिक्त्रिभागे युवतिचतुष्पादिघातदोषेण ।
मध्ये तु जठररोगैरन्त्ये व्यालाम्बुजातेभ्यः ॥
आद्येऽलिनस्त्रिभागे विषशस्त्रस्त्रीकृतान्नपानभवः ।
मध्ये तु वस्त्रभारस्रंसनरोगैर्भवति मृत्युः ॥
अन्त्ये तृतीयभागे लोष्टकपाषाणजनितवेदनया ।
भवति हि मरणं ह्यथवा नृणां जङ्घास्थिभङ्गकृतम् ॥
चापस्याद्ये त्र्यंशे गुदानिलसमुद्भवैर्विविधरोगैः ।
मध्ये विषगुददोषैरनिलकृतैर्वा भवेन्मृ-
अन्त्ये तृतीयभागे जलमध्ये तरसमुत्थितैर्वाऽपि ।

मृत्युर्नृणां दृष्टो जठरामयदोषसंभूतः ॥
मकराद्ये द्रेकाणे नृपहिंसाव्याघ्रकारणान्मृत्युः ।
ऊरुविनाशादथवा जलचरसत्वाद्विषैक्शफसर्पात् ॥
दहनात्तस्करेभ्यो ज्वरादमानुषविभेदनान्मध्ये ।
अन्त्ये मकरत्र्यंशे स्त्रीणां मृत्यु सदा दृष्टः ॥
कुम्भे प्रथमत्र्यंशे स्त्रीभ्यस्तोयैस्तथा जठररोगैः ।
ज्ञेयो मृत्युर्नृणां पर्वतगहनद्विपादैर्वा ॥
मध्ये स्त्रीकृतदुःखैर्गुह्यजरोगैर्भवति मृत्युः ः
अन्त्ये मिथुनचतुष्पदमुखरोगकृतैर्भवेत्पुंसाम् ॥
अंशे मीनयुगाद्ये गुल्मग्रहणीप्रमेहयुवतीभ्यः ।
जङ्घाजलजै रोगैर्गजमहकृतैः समादिशेन्मृत्युम् ॥
नौभेदाज्जलमध्ये झषे दृगाणद्वितीयजातानाम् ।
अन्त्ये भवति हि मरणं कुत्सितरोगैर्न सन्देहः ॥

होरानवांशकपयुक्तसमानभूमौ
योगेक्षणादिभिरतः परिकल्प्यमेतत् ।
मोहस्तु मृत्युसमयेऽनुदितांशतुल्यः
स्वेशेक्षिते द्विगुणितस्त्रिगुणः शुभैश्च ॥ १२ ॥

Sloka 12.—From all this we have to determine generally this निर्याण (Niryana) or exit from the world as occurring at a place whose surroundings will be indicated by the planet occupying the Lagna or by the planet ruling the rising Navamsa as also by those that are in conjunction with or aspecting these. The unconscious state at the time of death lasts for such time as is measured by the rising period of the portion of the Lagna below the horizon. This period becomes doubled when the rising sign is aspected by its lord and trebled when aspected by benefic planets generally.

NOTES.

Bhattotpala interprets the first half of the sloka thus - The exit from the world will occur at a place appropriate to the Rasi occupied by the lord of the rising Navamsa, with such circumstances as are the result of occupation or aspecting by planets of the 8th house or the absence of both (Vide Sloka 1 and 11) and states that the following are the places appropriate to the several signs: Aries, Place frequented by sheep. Taurus, Place frequented by oxen, Gemini, a house, Cancer, a well. Leo—a forest; Virgo—a water-bank; Libra—a bazar; Scorpio—a hole; Sagittarius—a place frequented by horses; Capricorn—watery tracts; Aquarius—a house and Pisces—watery places.

But the above does not seem to be the correct view. The following view which is advocated by Varahamihira in Chapter II sloka 12 seems to be the correct one: The Sun—temples; the Moon—a fertile place (green all round); Mars—operation theatres, kitchens, store houses, factory, etc., Mercury—playgrounds; Jupiter—treasury rooms; Venus—well-furnished rooms; Saturn—dirty places.

The place of death and surroundings will be indicated by the planet in the Lagna or the one ruling its rising Navamsa. If there be no planet in the Lagna, the ruler of the sign occupied by the planet owning the Lagna or the rising Navamsa will depict the surroundings of the place of death. If any planets aspect or occupy the house where the ruler of the Lagna or its Navamsa is situated, they also indicate the place of death in addition to what has been stated above. Suppose for example, the Moon indicates the place of death according to the above principle and together with it Saturn as per last principle. We have therefore to say that death takes place at a spot where it is green (Moon) but dirty (Śaturn).

The period of unconsciousness will be the time taken for the portion of the rising sign below the horizon to rise. If the rising sign be aspected by its lord, the period is doubled. If aspected by a benefic, it is trebled. If by two benefics, 6 times and so on. Malefics aspecting the rising sign will not deprive consciousness.

The oblique ascension of the remaining portion of the sign rising on the Lagna corresponds to the time taken by it to rise in the East. Take an example, Aries 25° is rising. The remianing portion is 5°. The time taken for 25° of Arise to rise in the East will be 20 minutes generally (calculating at 2 hours for the whole sign of Aries to rise). The period of unconsciousness undergoes multiplication twice or thrice, etc., because of the ruler and a benefic throwing their aspect on the Lagna. The multiplication should be done once only. Suppose the Lagna is being aspected by its lord. You have to multiply the period by 2. At the same time, say, a benefic is also aspecting the Lagna. By the rule above, the period is to be multiplied by 3. By natural process, the period will thus have to be multiplied by 2×3. This is not so. It will be enough if it is multiplied once by 5 (3+2).

गुणाकरः—

होरानवांशकस्वामियुक्तराशिसमावनौ ।
योगेक्षणादिभिर्मृत्युपरिकल्प्यमथापरम् ॥
अनुद्गतांशकैस्तुल्यो मृतौ मोहोऽपि जायते ।
स्वेशेक्षिते तद्द्विगुणास्त्रिगुणः शुभदर्शनात् ॥

Also सारावली—

उदयनवांशाधिपतेः समानभूमौ वदन्ति यवनेन्द्राः ।
ग्रहयोगेक्षणकाद्यैः परिकल्प्यं चान्यदपि तज्ज्ञैः ॥
उदितांशसमो मोहः शेषेण निरीक्षिते द्विगुणितः स्यात् ।
त्रिगुणः शुभैश्च दृष्टे समस्तमुनयो व्यवस्यन्ति ॥

दहनजलविमिश्रैर्भस्मसंक्लेदशोषै-
र्निधनभवनसंस्थैर्व्यालवर्गैर्विडम्बः ।
इति शवपरिणामश्चिन्तनीयो यथोक्तः
पृथुविरचितशास्त्राद्‌युत्यनूकादि चिन्त्यम् ॥ १३ ॥

Sloka 13.—According as the decanate of the 8th bhava (*i e.*, the 22nd from the Lagna) turns out to be a fiery, a watery or a mixed one, there is a transformation of the dead body by its being turned into ashes, or being thoroughly wetted and softened in water, or being dried up by exposure to the Sun and wind. If the decanate of the 8th house happens to be a व्यालद्रेक्काण (Vyaladrekkana), the body is eaten by beasts and birds of prey, is assimilated into their bodies and thrown out as excerment. Thus, the final stage of the dead body has to be thought out in the manner stated above. The following is the essence of what has been culled from higher works (such as ज्योतिषकर्मविपाक—Jyotisha Karma Vipaka) regarding past and future life.

NOTES.

For fiery (क्रूर-Krura or दहन-Dahana), watery (जल-Jala) and mixed (मिश्र-misra) decanates, see the following from जातकपारिजात—

कण्ठीरवाजघटकीटमृगाननाद्या
मीनालिसिंहवणिगन्त्यगता दृगाणाः ।
क्रूरा भवन्ति कटकस्य सरीसृपस्य
मध्यस्थितश्च बहुशः प्रवदन्ति सन्तः ॥
कुलीरमीनादिगतौ दृगाणौ
मीनाङ्गनामन्दिरमध्यगौ च ।
गोयुग्मयोरन्त्यगतत्रिभागौ
भवन्ति षट्तोयधरा दृगाणाः ॥
मेषाश्विगोकुंभगमृगाद्वितीया
तुलाधरस्त्रीयुगपूर्वभागाः ।
चापाङ्गनातोयधरान्त्ययाता
दृगाणसंज्ञाः प्रभवन्ति सौम्याः ॥

मृगाजकर्क्यस्त्यगता दृगाणा
वृषस्य चापस्य च पूर्वयातौ ।
नृयुग्मतौलीहरिमध्यगास्ते
विमिश्रसंज्ञा इति संवदन्ति ॥

For convenience, they are shown in the follow ing statement Drekkanas.

Krura or malefic	Jala or water-bearing	Saumya or benefic	Vimisra or • mixed
Leo (1)	Cancer (1)	Aries (2)	Capricorn (3)
Aries (1)	Pisces (1)	Sagittarius (2)	Aries (3)
Aquarius (1)	Pisces (2)	Taurus (2)	Cancer (3)
Scorpio (1)	Virgo (2)	Aquarius (2)	Taurus (1)
Capricorn (1)	Taurus (3)	Capricorn (2)	Sagittarius (1)
Pisces (3)	Gemini (3)	Libra (1)	Gemini (2)
Scorpio (3)		Virgo (1)	Libra (2)
Leo (3)		Gemini (1)	Leo (2)
Libra (3)		Sagittarius (3)	
Cancer (2)		Virgo (3)	
Scorpio (2)		Aquarius (3)	
= 11	= 6	= 11	= 8

Total = 36

For व्याल (Vyala) or serpent decanates, see notes to Ch. XXIII-16 Supra.

The 22nd decanate is the cause of cremation, burial or otherwise according to the nature of its ruler or according to planets posited therein. A malefic planet causes cremation. A benefic causes burial. If a mixed planet (like Mercury), then the body will be exposed to dry away. Lagna Aries 25°. The 22nd decanate is owned by the Moon. Therefore as per above rule, the native should be buried.

The following are the exceptions to the above rule :

(1) If the 22nd decanate be a सर्प (Sarpa) one, the body is eaten by vultures, dogs etc.

(2) If there are malefics in the 8th house, cremation must be predicted.

गुणाकरः—

आग्नेयसौम्यसबलैर्निधने दृगाणै
भस्माद्रुता च परिशोषणता शवस्य ।
विष्ठात्मिकी परिणतिश्चविहङ्गदृष्के
चिन्त्यादनूकगतिपूर्वकमत्र युक्तया ॥

Also जातकपारिजात—

क्रूरापश्चरसौम्यमिश्रतनुगैद्वाविंशतित्र्यंशकै-
र्नाशं याति शरीरमग्निजलसंमिश्रश्वमुख्यैः क्रमात् ॥

गुरुरुडुपतिशुक्रौ सूर्यभौमौ यमज्ञौ
विबुधपितृतिरश्चो नारकीयांश्च कुर्युः ।
दिनकरशशिवीर्याधिष्ठितत्र्यंशनाथाः
प्रवरसमनिकृष्टास्तुङ्गह्रासादनूके ॥ १४ ॥

Sloka 14.—Of the Sun and the Moon, find out which is stronger. If the lord of the decanate occupied by the stronger of these two planets be Jupiter, the deceased should be made out as a person come from the world of immortals. If the Moon or Venus be the lord of the decanate in question, the deceased came from the world of Manes. If the Sun or Mars be the lord of the particular decanate, the deceased in the previous birth belonged to the world of mortals. If Saturn or Mercury be the owner of the decanate in question, the departed person came from the infernal regions. In the previous birth, the rank of the departed was high, mediocre or low according as the owner of the drekkana

under consideration was in his exaltation point, had fallen off therefrom or in the depression point.

NOTES.

Determine the past birth from the ruler of the decanate occupied by the Sun or the Moon (whichever is powerful) and predict accordingly the particular लोक (Loka) from where the soul is come.

The last quarter. Another interpretation. If that planet is in mid heaven, he should have held a good position; if culminating, a bad position, and so on.

गुणाकरः—

सुरगुरुरमराणां चन्द्रशुक्रौ पितॄणां
दिवसकरमहीजौ स्वामिनौ स्वरितरश्च: ।
शशिसुतरविपुत्रौ नारकीपापनाथा-
विह खलु परिचिन्त्यो गत्यनूकावबोधे ॥

गतिरपि रिपुरन्ध्रत्र्यंशपोऽस्तस्थितो वा
गुरुरथ रिपुकेन्द्रच्छिद्रगः स्वोच्चसंस्थः ।
उदयति भवनेऽन्त्ये सौम्यभागे च मोक्षो
भवति यदि बलेन प्रोज्झितास्तत्र शेषाः ॥ १५ ॥

Sloka 15.—The refuge of the departed is the lord of the Drekkana of the 6th house (*i.e.*, the 16th decanate from the rising decanate) or of the 8th house (*i.e.*, the 22nd decanate from the rising decanate) or the planet occupying the 7th bhava (Bhattotpala adds the 6th and the 8th bhavas also). Whichever of these planets is found to be strongest, to the world thereof does the departed person go. If Jupiter is in his exaltation and occupies the 6th bhava, a Kendra position or

the 6th bhava, the departed person will attain final emancipation. The same happens also if the rising sign is Pisces and the rising Navamsa is that of a benefic planet and Jupiter occupies it, while planets other than Jupiter are without strength.

NOTES

रिपुरन्ध्रत्र्यंशप (Ripurandhratryamsapa) may also be interpreted as the ruler of the decanate of the 6th or the 8 bhava counted from the 7th, i.e., of the 12th or of the 2nd bhava, (This agrees with the western view that the 12th and 2nd houses indicate future births and the 6th and the 8th indicate past birth). Planets placed in the 7th will indicate also future birth.

Exceptions.—Exalted Jupiter in the 6th, the 8th or in a Kendra position will make the native attain bliss. If Pisces be rising in a Navamsa of a benefic, it leads to bliss. In the above two exceptions, the other planets must not be powerful as Jupiter.

(N.B.—Bliss मोक्ष Moksha) is higher than देवलोक (Devaloka) This is clearly hinted by Varahamihira talking of Moksha (मोक्ष) as distinct and quite apart from the slokas containing देवलोक (Devaloka), पितृलोक (Pitruloka), etc.

गुणाकरः—

रवीन्दुवीर्योत्कटदृक्कनाथ-
वशादनुक्तं परिकल्पनीयम् ।
उत्कृष्टमध्याधमता च तेषा-
मुच्चच्युते नीचसमाश्रिते च ॥

CHAPTER XXVI

नष्टजातकाध्यायः

This Chapter consists of 17 stanzas laying down rules for the recording of horoscopes of persons the time of whose birth is not known. The several stanzas describe the process of fixing the positions of the several planets as they should have been at the time of birth of any individual and of deducing therefrom the year, the अयन (Ayana) or half year, the ऋतु (Ritu) or one-sixth part of the year, the month, the day and the hour.

It is not out of place, nay, it is really very appropriate, to remark here that the rules for recording the horoscopes of persons whose time of birth is not known from a feature peculiar to the Hindu systems of Astrology. Such rules do not exist in the case of Westetn systems of Astorolgy. In the absence of such rules the science of Indian Astrology would have been incomplete.

आधानजन्मापरिवोधकाले
संपृच्छतो जन्म वदेद्विलग्नात् ।
पूर्वापरार्द्धे भवनस्य विन्द्या-
द्भानावुदग्दक्षिणगे प्रसूतिम् ॥ १ ॥

Sloka 1.—When neither the time of impregnation (आधान Adhana) nor the time of birth (जन्म Janma) is known, an astrologer ought to make out the chart of the querist from the rising sign at the time of query. If the ascendant be the first half of a sign, the birth should

be declared to have been in the Uttarayana; if it be the latter half, the birth should have been in the Dakshinayana.

NOTES.

Suppose there was a query at 5-5 p.m. (Standard time) at Bangalore on the 25th November 1925. The planets at that moment will have been posited as in the chart below:

Moon 11° 20′		Lagna 1° 52′	
	5-5 p.m, on 25-11-1925 (Bangalore) Lat- 13° N.		Ketu 5° 41′
Rahu 5° 41′			
Jupi. 28° 30′ Venus 27° 23′ Merc. 1° 50′	Sun 10° 10′	Sat. 26° 20′ Mars 15° 26′	

Taurus 1° 52′ is rising. As per above rule, the time of birth of the querist should have been in the उत्तरायण (Uttarayana).

गुणाकरः—

जन्मनिषेकानवगमकाले जन्म वदन्ति हि प्रश्नविलग्नात् ।
प्रागपरार्द्धमवेक्ष्य विलग्नात् स्वोत्तरयाम्यभवेऽयनं तत् ॥

Also सारावली—

जन्मविधावज्ञाते प्रश्नोत्थविकल्पतो भवेत्प्रष्टुः ।
जन्मसमये नराणामतः प्रयत्नेन संचिन्त्यम् ॥
प्रश्नकाले विलग्नस्य पूर्वार्द्धेऽप्युत्तरायणे ।
अपरे दक्षिणे ब्रूयाज्जन्म संपृच्छतो बुधः ॥

लग्नत्रिकोणेषु गुरुस्त्रिभागै-
र्विकल्प्य वर्षाणि वयोनुमानात् ।
ग्रीष्मोऽर्कलग्ने कथितास्तु शेषै-
रन्यायनर्तावृतुरर्कचारात् ॥ २ ॥

Sloka 2.—The position of Jupiter should be located in one of the 4 houses counted from the sign itself representing the Lagna, the 5th from it or the 9th from it according as the rising decanate happens to be the 1st, 2nd or 3rd (of the rising sign) respectively at the time of query. After thus determining the position of Jupiter, the astrologer by a look at the querist should guess his present age. The ऋतु (Ritu) at the time of birth should be determined by the ruler of the decanate rising on the Lagna or by the planet occupying the 1st house whichever is stronger. If the Sun be such a planet, it is ग्रीष्म (Grishma); the Ritus of the other planets have already been mentioned (ch. II-12 supra). If the Ritu thus found does not fit in with the Ayana of birth, but belongs to the other Ayana, the correct Ritu should be predicted by the solar transits (and not the lunar months) as explained in the next sloka.

NOTES.

In the example taken, the Lagna is Taurus, 1° 52′. It is in the first decanate of Taurus. Jupiter therefore was at the time of birth in one of the four houses counted from Taurus. His exact position was $\frac{1° 52'}{10°} \times 4 \times 30°$ or 22°-24″ in Taurus. Or, we may take one Dwadasamsa (द्वादशांश) to be equivalent to one Rasi travelled by Jupiter. Taurus 1° 52′, will be in the 1st Dwadasamsa. Jupiter will therefore be declared to have

traversed $\frac{1° 52'}{2° 30'} \times 30°$ in Taurus itself. If the Lagna had been in Taurus 14° say, it is the 6th(द्वादशांश) Dwadasamsa of Taurus (and the 2nd in Virgo decanate). Jupiter would then have been in the 6th sign from Taurus (or in the 2nd sign from Virgo, that is Libra and his exact position would have been $\frac{1° 30'}{2° 30'} \times 30'$ or 18°

From the position of Jupiter as determined above and from the present position of Jupiter (i.e., at the time of query), the astrologer may approximately find out the age of. the querist by his bodily appearance, whether as in the example the querist is 7 years old or 19, 31, 43, 55, 67 years and so on.

In Chapter II—12, the seasons indicated by the planets (other than the Sun) have been mentioned. The Ritus have to be determined by the strongest of the planets in the Ascendant or by the ruler of the decanate rising on the Lagna.

In the present case, no planet is posited in the Lagna. Therefore the ruler of the rising decanate has to be considered. It is Venus, thus indicating that the birth must have taken place in the Vasanta Ritu (वसन्तर्तु)

वसन्त	वसन्त	ग्रीष्म	ग्रीष्म
शिशिर	Fig. I		वर्ष
शिशिर	सौरमानर्तवः		वर्ष
हेमन्त	हेमन्त	शरद्	शरद्

शिशिर	वसन्त	वसन्त	ग्रीष्म
शिशिर	Fig II		ग्रीष्म
हेमन्त	चान्द्रमानर्तवः		वर्ष
हेमन्त	शरद्	शरद्	वर्ष

Varahamihira seems to indicate by अर्कचारात् (Arkacharat) सौरमानार्तवः (Sauramanartavaha), Fig. 1.

In the example, the querist should therefore have been born in the वसन्तर्तु (Vasanta Ritu) that is in the Spring season in उत्तरायण (Uttarayrna); that is in the month of March or April.

गुणाकरः—

लग्नादिराशिषु गुरुं द्विरसाख्यभागैः
संलक्ष्य विद्धि शरदश्च वयोनुमानात् ।
उद्यान्द्विरर्कजसितारशशिज्ञजीवै
स्त्र्यंशैस्तनोश्च शिशिराद्रविणा निदाघम् ॥

Also सारावली—

लग्नभागैर्द्विरभ्यस्तैः पञ्चभिर्लभ्यते गुरुः ।
वयोनुमानाद्वर्षाणि द्वादश द्वादश क्षिपेत् ॥
ऋतुर्वाच्यो द्दगाणांश लग्नसंस्थेऽपि वा ग्रहैः ॥

In case it is found not possible to guess from the appearance of the querist the exact number of cycles of Jupiter, the same may be determined by the part of the body touched by the person at the time of query.

Varahamihira in his बृहत्संहिता (Brihatsamhita) Ch. LXXX sloka 24 has divided the 120 years representing the maximum life of a human being into 10 equal dasa periods of 12 years each corresponding to the following ten divisions of the human body :

(1) Feet and ankles.
(2) Shanks and knees.
(3) Thighs and genital argon.
(4) The buttocks and navel.
(5) The belly.
(6) The heart and the breasts.
(7) The shoulders and clavicle.
(8) The lips and the neck.
(9) The eyes and brows.
(10) The forehead and head.

पादौ सगुल्फौ प्रथमं प्रदिष्टं जंघे द्वितीयं तु सजानुचक्रे ।
मेढ्रोरुमुष्काश्च ततस्तृतीयं नाभिं कटिं चेति चतुर्थमाहुः ॥

उदरं कथयन्ति पञ्चमं हृदयं षष्ठमथ स्तनान्वितम् ।
अथसप्तममंसजत्रुणी कथयन्त्यष्टममोष्ठकन्धरे ॥
नवमं नयने च सभ्रुणी सललाटं दशमं शिरस्तथा ।
अशुभेष्वशुभं दशाफलं चरणाद्येषु शुभेषु शोभनम् ॥

Suppose for instance the querist touches his navel. We should at once guess that Jupiter was in his 4th round at the time. The actual age of the person will 3×12 or 36 years plus the number of years taken by Jupiter to travel from the Rasi occupied by him at birth to the sign occupied by him at the time of query.

Bhattotpala adds that in the case of a querist who is more than 120 years old, there may not at all be any occasion to find out his lost horoscope.

चन्द्रज्ञजीवाः परिवर्तनीयाः
शुक्रारमन्दैरयने विलोमे ।
द्रेष्काणभागे प्रथमे तु पूर्वो
मासोनुपाताच्च तिथिर्विकल्प्यः ॥ ३ ॥

Sloka 3—The Moon, Mercury and Jupiter are to be respectivly exchanged for Venus, Mars and Saturn, when the seasons (Ritus) do not fit in with the अयन (Ayana) previously determined. The rising decanate determines the first or the second month of the Ritu (ऋतु) according as the first or the second half of the decanate is rising. The lunar day (तिथि-Tithi) of the birth should be determined from the rising decanate by rule-of-three process.

NOTES.

Suppose in the above example 11° of Taurus had been rising; then it is the second decanate of Taurus, and this belongs to Mercury. Therefore the ऋतु (Ritu) typified is शरद् (Sarat).

But this does not fit in with the उत्तरायण (Uttraryana) indicated by the first half of the Lagna (11°). We have to therefore substitute Mars for Mercury and read ग्रीष्मर्तु (Grishma Ritu). which will fit in with उत्तरायण (Uttarayana).

In our example, the Lagna is Taurus 1° 52′ which means that the first half of the first decanate is rising, The birth should therefore have taken place when the Sun was in Pisces.

To determine the lunar day of the month, we proceed thus:

Convert the degrees, minutes, etc., of the decanate rising into minutes. Subtract 300 if the minutes be more than 300. From the remainder find out the Tithi (तिथि) at the rate of 10=1 तिथि (Tithi).

Converting 1° 52′ of Taurus into minutes we have 112′. Therefore the Tithi of birth is $\frac{112}{10} = 11\frac{1}{5}$ or the 12th, i.e., Dwadasi (द्वादशी).

गुणाकर:—

प्रावृड्वसन्तौ च शरन्निदाघावृतुं च हेमन्तहिमागमौ च ।
परस्परं तौ परिवर्तनीयौ होरागमज्ञैरऋतुभेदैः ॥
द्रेष्काणस्य प्राग्विभागे प्रकल्पः
पूर्वो मासः पश्चिमार्द्धे द्वितीयः ।
ज्ञेयस्तज्ज्ञैश्चानुपातोपपन्न्या
दिग्भिर्दिग्भिर्ह्रैरिकाभिस्तिथिश्च ॥

Also सारवली—

अयनस्य विलोमे तु परिवर्तः परस्परम् ।
शशिज्ञगुरुभिः सार्धं सितलोहितसूर्यजैः ॥
द्रेक्काणेऽर्धे भवेत्पूर्वे मासः पूर्वः परे परः ।
अनुपातात्तिथिः कल्प्याम् ॥

अत्रापि होरापटवो द्विजेन्द्राः
सूर्यांशतुल्यां तिथिमुद्दिशन्ति ।

रात्रिद्युसंज्ञेषु विलोमजन्म-
भागैश्च वेलाः क्रमशो विकल्प्याः ॥ ४ ॥

Sloka 4—Even in this, the learned Brahmin sages who are well-versed in Astrology declare that the lunar day (तिथि—Tithi) is exactly equivalent to the number of degrees, minutes, etc., passed by the Sun. If day or night signs be rising at the time of query, the birth must be declared to have been at night or day respectively. (If a day-sign rises, then the birth was at night and *vice versa*). The degrees rising on the Lagna indicates the ghatikas after Sun-rise or Sun-set as the case may be.

NOTES.

In our example, the Sun's position is 10°.10′ in Scorpio. The lunar Tithi of birth according to the rule in this sloka will be एकादशी (Ekadasi). As the rising sign Taurus is a night sign, the birth must have taken place in the day time. As 1°52′ of Taurus was rising, the birth must have been at $1\frac{52}{60}$ ghatikas after Sun rise. This approximates to 45 minutes after Sun-rise on 26th March 1918. The positions of the other planets may be determined by a reference to the Ephemeris of the particular year.

Varahamihira thus far gives a clue to find out the positions of the Sun and the Moon, the position of Jupiter and the ghatikas that have elapsed (after Sun-rise or Sun-set) at the time of birth of the querist. In other words, from the position of Jupiter one will be able to locate correctly the year of birth; from the position of the Sun, the month of birth; and that of the Moon from the तिथि (Tithi) and that of the Lagna from the ghatikas after Sun-rise or Sun-set.

N.B.—The Astrologer should not himself be the querist in which case the predictions may not come out successful.

It should be noted here that the first four slokas of this Chapter give the principles of a system by itself.

गुणाकरः—

केचिदाहुरिनभागसमाना
होरिकास्तिथिमुदारधियोऽत्र ।
रात्रिवासरलवेषु विलोमं
जन्म निर्दिशेखैरपि वेलाम् ॥

Also सारावली—

. . . . . केचिदाहुरिनांशजाम् ।
द्युरात्रिनामधेयेषु विलोमाज्जन्मसंभवः ॥
लग्नभागैः क्रमेणैव वेला मृग्याऽनुपाततः ॥

केचिच्छशाङ्काध्युषितान्नवांशा-
च्छुक्लान्तसंज्ञं कथयन्ति मासम् ।
लग्नत्रिकोणोत्तमवीर्ययुक्तं
संप्रोच्यतेऽङ्गालभनादिभिर्वा ॥ ५ ॥

Sloka 5—According to some, the lunar month (named after the star ending in bright half) of birth is deduced from the Navamsa occupied by the Moon at the time of the query. Again, find out which is strongest among the first, the 5th and the 9th houses of the chart at the time of query. The Moon will invariably be in this house and his exact position will correspond to the particular degree and minute of the sign representing the strongest house in question. Or the Moon may occupy the sign typifying the part of the body touched by the querist of his own accord.

NOTES.

Varahamihira here gives out another method adopted by some astrologers and with whom he does not apparently agree. For he has said केचित् (Kechit) as distinct from बहुसाम्यं समुपैति (Bahu Samyam Samupaiti) used in VII—9. Supra.

शुक्लान्तसंज्ञ मासं (Suklanta Samgnam Masam) means (lunar) month named after the Star occupied by the Moon at Full Moon (the end of the bright half).

In the example taken it will be seen that the Moon is in the 4th Navamsa of pisces, i.e., Tula. The lunar month of birth may be चैत्र (Chaitra) or वैशाख (Vaisakha). The Stars composing the sign Libra are (Chitra) चित्ता, स्वाती (Swati) and विशाखा (Visakha), the first two constituting 6 quarters (पाद्-pada) and the last, three. Thus two-thirds of the sign belong to Chaitra and one-third to Vaisakha. The Moon's exact position is 1° 20′ in the 4th Navamsa, which is within the limit of $\frac{2}{3}$. Therefore the month of birth is चैत्र (Chaitra).

गुणाकरः—

इन्दोर्नवांशात्प्रवदन्ति केचिद्गलक्षपक्षावधिमत्र मासम् ।
स्पर्शादिभिर्भं वपुषस्तु वाच्यं वीर्येण वा धर्मसुतोदयानाम् ॥

Varahamihira in the following five slokas (viz . 6, 7, 8, 9 and 10) seems to suggest the application of the several principles to determine the ऋतु (Ritu), मास (Masa) month, नक्षत्र (Nakshatra) star and लग्न (Lagna) exact time of birth.

अयन (Ayana) and संवत्सर (Samvatsara) year (=position of Jupiter) mentioned in the first two slokas of this chapter should be made use of to supplement what is detailed here.

यावान् गतः शीतकरो विलग्ना-
च्चन्द्राद्वदेत्तावति जन्मराशिः ।
मीनोदये मीनयुग्मं प्रदिष्टं
भक्ष्याहृताकाररुतैश्च चिन्त्यम् ॥ ६॥

Sloka 6.—Determine how far the Moon is away from the Lagna at the time of query. The position of the Moon at birth will be so far removed from the Moon at the time of query as the latter is from the प्रश्नलग्न (Prasna Lagna). If the Querist's Lagna is Pisces, then the चन्द्र (Chandra) Lagna at birth should also be declared as Pisces. The sign at birth may also be determined by the articles of food if any that may be brought, any forms that may appear on the scene, or any cry that may be heard at the time.

NOTES.

The position of the Moon at the time of query (in the example) was 11—11°—20′

The Lagna's position was 1— 1°—52′

Difference = 10— 9°—28′

Adding therefore 10 signs 9°28′ to the प्रश्न (Prasna) Moon, we get the Moon at birth to be (11—11°....20′ plus 10—9°—28′ or) 9—20°—48′. The correct position of the Moon being thus determined, there is no necessity for again finding out the Lagna (the exact time) of birth. But there is a slight execption to this rule. If the Lagna at the time of query be मीन (Meena), the Moon's Lagna at birth is also Meena. For the other Lagnas, the astrologer may judiciously shift the Lagna a little bit this side or that side after personally inspecting the querist as well as the surroundings.

गुणाकर.—

यावल्लग्नाच्छीतरश्मिः प्रयातो
ब्रूयान्नूनं तावदिन्दोश्च राशिम् ।
वाच्यं मीनस्योदये मीनयुक्तं
यद्वा शब्दाकारभुक्ताहृतार्थैः ॥

Also सारावली—

यावद्गतः शशी लग्नाच्चन्द्रात्तावति जन्मभः ।
मीनोदये वदेन्मीनं ॥

होरानवांशप्रतिमं विलग्नं लग्नाद्रविर्यावति च दृकाणे ।
तस्माद्वदेत्तावति वा विलग्नं प्रष्टुः प्रसूताविति शास्त्रमाह ॥ ७ ॥

Sloka 7.—The position of the rising sign at the time of birth of the querist will be similar to that of the rising Navamsa at the time of query.* Or, the Lagna at the birth will be so far removed from the sign occupied by the Sun at the time of query as the sign representing the decanate occupied by the Sun at query is from the rising decanate at the time of query †.

NOTES.

* Taking the above example, the Lagna is Taurus 1° 52'. That is the 1st Navamsa (i e., Capricorn) is rising. Capricorn happens to be the 9th from Taurus. Therefore the Lagna at birth is the 9th from Capricorn, that is Virgo.

According to some commentators, the rising sign at birth will be the rising Navamsa at the time of query.

† Another method is given here. Count the decanates from the decanate rising at the time of query to the decanate occupied by the Sun at the time. If the number exceeds 12, subtract 12. The remainder thus got will represent the distance (in signs) of the Lagna at birth from the sign occupied by the Sun at the time of query.

In the above example, it is the first decanate in Taurus that was rising. The decanate occupied by the Sun (7—10°—10') is the 2nd decanate of Scorpio. Between these there are

2	decanates	of Taurus,
3	,,	of Gemini,
3	,,	of Cancer,
3	,,	of Leo,
3	,,	of Virgo,
3	,,	of Libra, and
1	,,	of Scorpio,

or 18 decanates. The decanates occupied by the Sun at the time of query is thus the 20th decanate from the decanate rising at

the time. Since this is greater than 12, we have to subtract 12. The remainder is 8. The Lagna at birth will thus be the 8th from Scorpio, that is Gemini.

Cf. केरलज्योतिष—

पृच्छालग्ननवांशस्य यो राशि संख्यया समः ।
तस्मिँल्लग्नगते राशौ वक्तव्यं जन्म पृच्छतः ॥
यावत्संख्या गते लग्नाद्द्रेष्काणे दिनकृत्ततः ।
तावत्संख्यागते राशौ प्रष्टुर्जन्म विनिर्दिशेत् ॥

In the light of the first of the above slokas, the first portion of Sloka 7 (of the Text) does qualify तस्माद्वदेत्तावति वा विलग्नं (Tasmadvadettavati va vilagnam) and hence the difference from Bhattotpala's view.

गुणाकरः—

* प्रश्नोदये सूर्यगृहात्समोजे
चक्रार्द्धयोर्जन्म परार्द्धयोः स्यात् ।
तत्रैव षट्के शरतुल्यभागै-
रेकैकराशिः परिकल्पनीयः ॥
लग्ने योंशस्तत्समं लग्नमाहुः
प्रष्टुर्यद्वा जन्मतस्तिग्मरश्मिः ।
यावत्संख्ये दृक्कभागे हि तस्मात्
तावत्संख्यं निर्दिशेज्जन्मलग्नम् ॥

* We have been seeing that for every sloka of Brihatjataka, गुणाकर (Gunakara), a later author, invariably has composed a similar one conveying the same idea. It looks strange that there is no sloka by Varahamihira conveying an idea similar to the above sloka. Are we to infer that it is missing?

The sloka may be translated thus :

If the Lagna at the time of the query be an even sign, the Lagna at the time of birth should be determined in the proportion of 5 degrees for each sign in the six signs counted from the Sun's sign (that is Leo). But if it be an odd sign, the Lagna at birth should be determined in the same proportion in the 6 signs counted from the 7th from Leo.

For example, suppose the प्रश्नलग्न (Prasna Lagna) to be the Cancer 18°. This is an even sign. The Lagna at birth should be sought for in the first six signs from Leo. As it is 18°, it is the 4th group of 5°; that is the 4th sign from Leo. The Lagna at birth is therfore, Scorpio.

Suppose the Lagna at the time of query to be Libra 6°. The Lagna at birth will be the 2nd sign from Kumbha, that is Meena.

Also सारावली—

. . . . लग्नांशसदृशोदयम् ।
लग्नाद्भानुदृगाणे च यावत्यर्काश्च तावति ॥
विलग्नं कथयेत्प्राज्ञ इति शास्त्रस्य निश्चयः ।

जन्मादिशेल्लग्नगते सवीर्ये
छायाङ्गुलघ्नेऽर्कहृतेऽवशिष्टम् ।
आसीनसुप्तोत्थिततिष्ठताभं
जायासुखाज्ञोदयगं प्रदिष्टम् ॥ ८ ॥

Sloka 8.—Ascertain the exact position of the planet in the Lagna at the time of query. If there should be more than one planet, take only the strongest of them. Multiply this by the figure (measure) denoted at the time by the छायाङ्गुल (Chhayangula) and divide the product by 12. The remainder will represent the Lagna at birth. Again, if the querist at the time of putting the query is rising to stand (तिष्ठति-Thishtathi), then the Lagna at birth will be the same as the sign rising at the time of query. If at the time of query the querist has already stood (स्थित-Stthitha), then the Lagna at birth will be the 10th from the sign rising at the time of query. If it is सुप्त (Supta) instead of स्थित (Stthita), then the Lagna at

birth will be the 4th from the प्रश्नलग्न (Prasna Lagna). If the querist is आसीन (Asina—sitting), the Lagna at birth will be the 7th from the प्रश्नलग्न (Prasna Lagna).

NOTES.

छायांगुल (Chhayangule) is a rod either 12 inches or 12 feet in length. Place such a rod at right angles to the earth. Find out its shadow in the same unit. The Shadow will be in measurable limit except at or near the two sandhyas. Determine the planet in the Lagna (and if there are more than one, the most powerful of them). Find its longitude in signs, degrees, minutes, from the beginning of Aries. [If two planets are equally powerful, both must be taken into consideration.] Multiply the longitude obatined for the planet by the measure obtained for the shadow. If the product is greater than 12, subtract from the same as many multiples of 12 as may be required.

Take an example, Suppose the Lagna to be 6-1°-52′ in the Chart under Sloka 1 instead of 1-1°-52′, the planets in the Lagna will be Mars 15° 26′ and Saturn 26°-20′. Of the two, Saturn is necessarily the stronger. The longitude of Saturn from Aries is 6 26°-20′. The छायांगुल (Chhayangula) at the time of the Lagna (about 3 a.m.) will be 11 say. Multiply 6-26°-20′ by 11, we get 75 19°-40′. Taking away multiples of 12, we get the Lagna at birth to be 3-19-40′.

आसीन (Aseena)=sitting—7th house. सुप्त (Supta)=Asleep—4th house. तिष्ठति (Thishttathi)=rising to stand—first house. स्थित (Stthita)=Having stood—10th house.

For the views expressed here compare Western Astrology wherein the principle that angular signs (केन्द्र-Kendra) at the time of query will act predominatingly in the case of consulter or object consulted is well enunciated.

Cf. Also केरलाचार्ये—

उत्तिष्ठतो विलग्नात् प्रष्टुः सुप्तस्य बन्धुलग्नाच ।
उपविष्टस्यास्तमये प्रजातो मेषूरणे जन्म ॥

गुणाकरः—

होरागते वीर्ययुते ग्रहे वा प्रभागुणे सूर्यहृतेऽथ जन्म ।
निषण्णसुप्तोत्थितगच्छतां च स्मराम्बुमेषूरणलग्नभानि ॥

Also सारावली—

लग्नगे वीर्यगे वाऽपि च्छायाङ्गुलहृते हृते ।
रविभिर्जन्मशिष्टं हि कथयेदविशङ्कितः ॥
तिष्ठतः शयनस्थस्य निविष्टस्योत्थितस्य च ।
लग्नादिकेन्द्रवेश्मानि वदेज्जन्मविधौ क्रमात् ॥
भावं विचार्य सकलं यथातुल्ये तु तत्तथा ॥

गोहिंसौ जितुमाष्टमौ क्रियतुले कन्यामृगौ च क्रमात्
संवर्ग्यो दशकाष्टसप्तविषयैः शेषः स्वसंख्यागुणाः ।
जीवारास्फुजिदैन्दवाः प्रथमवच्छेषा ग्रहाः सौम्यव-
द्राशीनां नियतो विधिर्ग्रहयुतैः कार्या च तद्गुणा ॥ ९ ॥

Sloka 9.—The signs Taurus and Leo are to be multiplied by 10; Gemini and Scorpio by 8; Aries and Libra by 7; Virgo and Capricorn by 5. The remaining signs should be multiplied by their respective numbers indicating their order counted from Aries, *i e.*, Cancer by 4, Sagittarius by 9, Aquarius by 11 and Pisces by 12. Thus should the several signs be multiplied when they happen to be the Ascendant. The planets Jupiter, Mars, Venus and Mercury should be respectivly multiplied by 10, 8, 7 and 5 and the remaining planets should each be multiplied by 5 as in the case of Mercury when these happen to be in the Lagna. When there are several planets in the Lagna, then each of these multiplications must be effected.

NOTES

Graha multiplication factors—

The Sun	5	Mercury	5
The Moon	5	Jupiter	10
Mars	8	Veuns	7

Saturn 5

12	7	10	8
11	Rasi multiplication Factors		4
5			10
9	8	7	5

Suppose the Lagna to be 6-1°-52′ and the position of the two planets Mars and Saturn in the Lagna to be thus :

Mars 6—15°—26′
Saturn 6—26°—20′

According to the principle laid down in this sloka, we have to multiply

6— 1°—52′ by 7 (figure for Libra),
6—15°—26, by 8 (figure for Mars) and
6—26°—20′ by 5 (figure for Saturn).

The Lagna product is	42—13°— 4′
The Mars product is	52— 3°—28′
The Saturn product is	34—11°—40′
Adding we get	128—28°—12′.

गुणकाराः—

मुनिवसुभुजगाशा भूतशैलेभनन्दा
[illegible]ः स्याद्गुणोऽजादिकानाम् ।

इषुशरवसुबाणाशाद्रिभूतैर्ग्रहाणां
ग्रहविधिरिह नित्यः खेचराणां च योगात् ॥

Also सारावली—

वृषसिंहौ दशगुणितौ वसुभिर्मिथुनालिकौ वणिङ्मेषौ ।
मुनिभिः कन्यामकरौ बाणैः शेषाः स्वसंमितैरेव ॥
गुरुणा कुजेन भृगुणा बुधेन्दुभान्वार्किभिः क्रमशः ।
वर्षर्तुमासतिथयो द्युनिशाभनवांशवेलाश्च ॥

सप्ताहतं त्रिघनभाजितशेषमृक्षं
दत्वाथवा नव निशोध्य न वाऽथवाऽस्मात् ।
एवं कलत्रसहजात्मजशत्रुभेभ्यः
प्रष्टुर्वदेदुदयराशिवशेन तेषाम् ॥ १० ॥

Sloka 10.—Multiply the result obtained in the last sloka by 7; add 9 if the Lagna at the time of query be a moveable sign; if it be an immovable sign, no reduction or addition need be made. If it be a common sign, 9 has to be subtracted. Divide the result by 27. The remainder will represent the Nakshatra of the querist at the time of birth. Thus should calculations be made from the 7th, the 3rd, the 5th and the 6th houses of the Query Chart when the Nakshatra of the querist's wife, brother, son or enemy respectively has to be predicted.

NOTES.

The total obtained in the last sloka was 128—28°—12′, or leaving off multiples of 12, 8 signs 28°—12′. This multiplied by 7 gives 62 signs—17°—24′. Since Lagna (Tula) is movable, add 9. The result is 71—17°—24′. Dividing by 27 asterisms (which

means the same thing as dividing by 12 signs), we get the remainder to be 11 signs—17°—24′, which will represent the exact position of the Moon. The Nakshatra will thus be रेवती प्रथमपाद् (Revati—First quarter).

गुणाकरः—

पृच्छालग्नकलाहता ग्रहगुणैर्लग्नस्थखेटोद्भवैः
भूयः सप्तहता हृता नगयमैर्धिष्ण्यं भवेदाश्विभात् ।
निक्षिप्याथ विशोध्य वा नव नवाप्तेष्ट ततो जायते
स्याद्वर्षादिकमप्यतो निजगुणैः स्वैः स्वैस्तथा भाजकैः ॥
भ्रातुर्मित्रस्य पुत्रस्य कलत्रस्य विरोधिनः ।
तथैव पृच्छतो ब्रूयात्तद्भावकृतलिप्तिकान् ॥

Also सारावली—

एवं क्रमेण हत्वा स्वविकल्पविभाजिताच्छेषम् ।
एवं भावन्ति सर्वे नव दानविशोधने च पुनः ॥

The 11th, 12th, 13th and 14th slokas give a different method to find out the year, Ritu, month, etc.

वर्षर्तुमासतिथयो द्युनिशं ह्युडूनि
वेलोदयर्क्षनवभागविकल्पनाः स्युः ।
भूयो दशाधिगुणिताः स्वविकल्पभक्ताः
वर्षादयो नवकदानविशोधनाभ्याम् ॥ ११ ॥

Sloka 11.—[The product obtained (in the 9th sloka for Lagna) should be kept as it is without being subjected to the operations ordained in the 10th Sloka]. Then, they should be severally multiplied by 10, 8, 7 and 5. Then, the process of adding 9 signs, leaving it as it is, or subtracting 9 signs according as the Lagna is a movable, immovable or a common sign, must be gone through. The result in each case should be converted into minutes. We thus get 4 different results which

enable us to find out the year, Ritu, month, Paksha, day or night, Nakshatra, the ghatika, the Lagna and the rising Navamsa of the Lagna.

NOTES.

Let us take our example. The Lagna was 1°52′ in Taurus. Multiplying by 10, we get 10 signs 18° 40′

10—18°—40′	10—18°—40′	10—18° -40′	10—18°—40′
10	8	7	
106— 6°—40′	84—29°—20′	74—10°—40′	53— 3°—20′

As the rising sign Taurus is an immoveble one, we have to leave the result as it is without adding or subtracting 9.

Taking away multiples of 12, we have

10—6°—40′	0—29°—20′	2—10″—40′	5—3°—20′
=18,400′	=1,760′	=4,240′	=9,200′

विज्ञेया दशकेष्वब्दा ऋतुमासास्तथैव च ।
अष्टकेष्वपि मासार्द्धास्तिथयश्च तथा स्मृताः ॥ १२ ॥

Sloka 12.—From the first result (ten-product), the year, the Ritu and the month of birth can be determined. From the second result (eight-product), the पक्ष (Paksha), whether bright half or dark half and the तिथि (Tithi) can be determined.

NOTES.

First product (दशक-Dasaka)=18,400′. Divide it by 60, we get remainder 40. The 40th year counted from प्रभव (Prabhava) is पराभव (Parabhava). Divide $\frac{18,400}{6}$, we get a remainder 4. Counting from शिशिर (Sisira) the 4th ऋतु (Ritu) is वर्ष (Varsha). $\frac{18,400}{2}$ leaves a remainder 2, showing that it is the 2nd month of वर्षर्तु i.e., सिंह (Simha) month. The second product

अष्टक (Ashtaka) is 1,760', Dividing by 2, there is a remainder 2. Therefore it is कृष्णपक्ष (Krishna Paksha)—Dark half of the month. Dividing $\frac{1,760}{15}$ we get a remainder 5 which means it was पञ्चमी (Panchami).

गुणाकरः—

वर्षर्तुमासान् दशकेन विद्यात्
पक्षं तिथिं वाऽपि तथाष्टकेन ॥

दिवारात्रिप्रसूतिं च नक्षत्रानयनं तथा ।
सप्तकेष्वपि वर्गेषु नित्यमेवोपलक्षयेत् ॥ १३ ॥

Sloka 13.—From the 3rd product can be ascertained, whether the birth was in the day or night; as well as the particular asterism ruled by the Moon at the time.

NOTES.

The 3rd product (सप्तक-Saptaka) is 4,240'. $\frac{4,240}{2}$ leaves a remainder 2 which means it was a night birth. For the Nakshatra at birth, you can find it from the Ephemeris.

गुणाकरः—

द्युरात्रिधिष्ण्यानि च सप्तकेन ॥

वेलामथ विलग्नं च होरामंशकमेव च ।
पञ्चकेषु विजानीयान्नष्टजातकसिद्धये ॥ १४ ॥

Sloka 14.—From the 4th product can be determined the Ghatika, etc., of birth and hence the Lagna and its Navamsa.

NOTES.

The 4th product (पंचक-Panchaka) in the example is 9,200′. Dividing this by 30, we get a remainder which means the birth was in the 20th Ghatika in the night. Divide 9,200 by 60. We get remainder .20 which means the 20th Vighatika in the 20th Ghatika was passing. The corresponding Lagna and its Navamsa can be easily calculated.

Another interpretation.

As there are only 6 Lagnas operating at night, divide 9,200 by 6. We get 2 remainder, which means two signs from Kumbha Lagna (as the month of birth was found out to be Leo and the sunset being with portions of (Aquarius). The Lagna is therefore Aries. The same figure 9,200 when divided by 9 gives a remainder 2 which means the 2nd Navamsa of Aries.

गुणाकरः—

वेलोदयांशाद्विगुणं शरैश्च ॥

संस्कारनाममात्रा द्विगुणा छायाङ्गुलैः समायुक्ताः ।
शेषं त्रिनवकभक्तान्नक्षत्रं तद्धनिष्ठादि ॥ १५ ॥

Sloka 15.—Take the संस्कारनामन् (Samskaranaman) of the querist. Find out its matras (in number). Multiply this by 2 and add to the result the छायांगुल (Chayangula) and divide the sum by 27 (if greater than 27). Find the remainder. This will represent the number of the Nakshatra counted from धनिष्ठा (Dhanistha).

NOTES.

A different method for finding the star is advocated here.

A long vowel has got 2 matras, while a short one has one matra. Half a matra is allotted to a consonant.

In the नामसंस्कार (Namasamskara) ceremony the child gets generally 5 names—one from the mother, one from the father, one from the family God, one from the village God and one from the priest that is officiating. By संस्कारनामन् (Samskara-naman) here is meant the name given by the mother.

Suppose the name is रामकृष्ण. The matras here are 2+1+1½+1=5½. Suppose the छायाङ्गुल (Chayangula) is 6 at the time of query. Multiplying 5½ by 2 and adding 6, we get 17. Counting 17 from धनिष्ठा we get उत्तरफल्गुनी (Uttaraphalguni) as the star of birth.

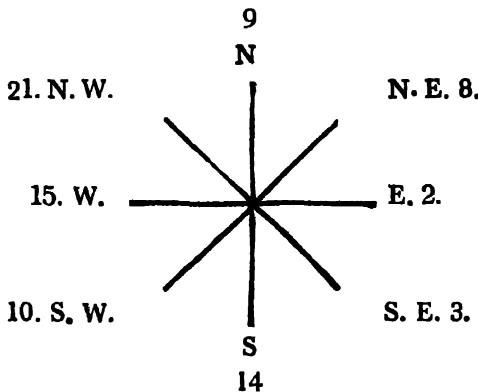
गुणाकरः—

संस्कारनाम्नो द्विगुणास्तु मात्रा
प्रभाङ्गुलाद्याश्रिधनेन भक्ताः ।
धिष्ण्यं धनिष्ठादि वदन्ति शेषं
संपृच्छतो दैवविदोऽत्र पूर्वम् ॥

द्वित्रिचतुर्दशदशतिथिसप्तत्रिगुणानवाष्टचेन्द्राद्याः ।
पञ्चयशघ्नास्तद्दिङ्मुखान्विता भधनिष्ठादि ॥ १६ ॥

Sloka 16.—The figures for the several directions, *viz.*, East, South-East, South, South-West, West, North-West, North and North-East are 2, 3, 14, 10, 15, 21, 9 and 8 respectively. Multiply the number (of the particular direction which the querist faces) by 15 and add to it the number of persons facing the same direction at that time. Deduct 27 from the result. The remainder will represent the number of the Nakshatra at birth counting from धनिष्ठा (Dhanishta).

NOTES.



Suppose the querist faces North-west while two others are also facing the same direction at the time. The figure indicating North-west is 21. This when multiplied by 15 gives a product of 315. To this should be added 2 (the number of persons facing the same direction). The number is thus 317. Deducting multiples of 27, we get a remainder 20, which means the नक्षत्र (Nakshatra) is 20th from धनिष्ठा (Dhanishta), i.e., स्वाती (Swati).

गुणाकरः—

पूर्वादि द्वितयं त्रयं च मनवः काष्ठास्त्रिनिघ्नः शराः
सैका विंशतिरङ्ककाश्च वसवोऽभ्यस्तास्त्रिभिः पञ्चभिः ।
तद्वत्संमुखसंयुतास्त्रिघनहृच्छेषं धनिष्ठादिभं
प्रोक्तं नष्टमनेकधातिविदुषा ग्राह्यं परीक्ष्यादरात् ॥

इतिनष्टजातकमिदं बहुप्रकारं मया विनिर्दिष्टम् ।
ग्राह्यमतः सच्छिष्यैः परीक्ष्य यत्नाद्यथा भवति ॥ १७ ॥

Sloka 17.—Thus have I discussed नष्टजातक (Nashta-jataka) as dealt with in various schools. After carefully examining these systems, a good student should adopt that method which suits best for the occasion.

CHAPTER XXVII

द्रष्काणाध्यायः

It will be useful for reference to consolidate here the several kinds of decanates as mentioned in this Chapter.

There are 35 human decanates (all the decanates except the third of Scorpio), of which 23 are male and 12 female. Nine are quadrupeds and 4 are birds. Five are serpent decanates. Of the 36, 11 are armed. (*vide* Statement appended).

On the use of decanates, Bhattotpala has the following interesting note: The यात्रा (Yatra) or travel will be beneficial and fruitful if the decanate of the sign rising at the time of the intended travel is of the nature owned, occupied or aspected by benefics signifying flowers or pearls or precious stones. Again, if the decanates are owned, occupied or aspected by malefics, the journey will be fruitless and if the decanate in the above case is of the nature of a serpent or rope, then the travel will be the cause of enforced seclusion or or causing great physical troubles to the native.
Cf. The following sloka of Varahamihira in his work यात्रा—

द्रेष्काणाकारचेष्टां गुणसदृशफलं योजयेद्वृद्धिहेतो-
र्द्रेष्काणे सौम्यरूपे कुसुमफलयुते रत्नभाण्डान्विते च ।
सौम्यैर्दृष्टे जयः स्यात्प्रहरणसदृशे पापदृष्टे च भङ्गः
संमोहो बाध वेधः सभुजगनिगडे पापयुक्ते विपाशुः ॥

"Again, the use of the decanates is in connection with the description or form of the thief," so says पृथुयशस् (Prithuyasas) in षट्पञ्चाशिका (Shat panchasika).

अंशकाज्ज्ञायते द्रव्यं द्रेष्काणैस्तस्कराः स्मृताः ।
राशिभ्यः कालदिग्देशा वयोज्ञातिश्च लग्नपात् ॥

Now in our opinion, decanates are also employed in the nativity to describe the nature, characteristics and the general fortunes of the native as in Chapter XXI-6-*supra*. The decanates will also determine the periods indicating illness and recovery thereof according to the owners Ch. II-12-*supra*.

DECANATES.

Rasi	First, Second or Third	Human: male	Human: Female	Quadruped	Bird	Serpent	Ayudha or armed
Mesha	First	Male					
	Second		Female	Quadruped			Armed
	Third	Male					
Vrishabha	First		Female				Armed
	Second	Male		Quadruped			
	Third	Male		Quadruped			
Mithuna	First		Female				
	Second	Male					Armed
	Third	Male			Bird		Armed
Kataka	First	Male		Quadruped			
	Second		Female			Serpent	
	Third	Male				Serpent	
Simha	First	Male		Quadruped			
	Second	Male			Bird		Armed
	Third	Male		Quadruped			Armed
Kanya	First		Female				
	Second	Male					Armed
	Third		Female				

Tula	First	Male					
	Second	Male			Bird		
	Third	Male		Quadruped			
Vrischika	First		Female				
	Second		Female			Serpent	
	Third			Quadruped		Serpent	
Dhanus	First	Male		Quadruped			Armed
	Second		Female				
	Third	Male					Armed
Makara	First	Male					
	Second		Female				Armed (Fetters)
	Third	Male					
Kumbha	First	Male			Bird		
	Second		Female				Armed
	Third	Male					
Meena	First	Male					
	Second		Female				
	Third	Male					
Total —	36	23	12	9	4	5	11

कट्यां सितवस्त्रवेष्टितः कृष्णः शक्त इवाभिरक्षितुम् ।
रौद्रः परशुं समुद्यतं धत्ते रक्तविलोचनः पुमान् ॥ १ ॥

Sloka 1.—The first decanate of Aries is a man wearing a white cloth round his waist, black in colour (like God Subrahmanya), able to protect many, fierce in appearance, with an axe in hand lifted up and of reddish eyes.

NOTES.

The language used is metaphorical through out in this Chapter. The author gives a description of the Zodiac as to how the several portions of the same are symbolised. It has to be inferred that a person born in this decanate will be a mighty man, a politician, ready to protect others, etc, The decanate is a male one and an आयुधद्रेक्काण (Ayudha Drekkana)

गुणाकरः—

रौद्रं कट्या वेष्टितः श्वेतवस्त्रः कृष्णो धत्ते प्रोद्यतं सत्कुठारम् ।
रक्षासक्ता शोणनेत्रो मनुष्यो मेषस्याद्यः कीर्तितोऽयं त्रिभागः ॥

Also सारावली—

दाता हर्ता दीप्तः क्षणोदयी सङ्गरप्रचण्डः स्यात् ।
प्रियविग्रहस्त्रिभागे मेषाग्रे बन्धुपूप्रदण्डश्च ॥

रक्ताम्बरा भूषणभक्ष्यचिन्ता
कुंभाकृतिर्वाजिमुखी तृषार्त्ता ।
एकेन पादेन च मेषमध्ये
द्रेष्काणरूपं यवनोपदिष्टम् ॥ २ ॥

Sloka 2.—The middle decanate of Aries is a woman clad in red, fond of jewels and eatables, like a water

pot in form, with the face of a horse, suffering from thirst and standing with only one foot. So says Yavana.

NOTES

This is the 2nd decanate of Mesha ane is a female one. It is a quadruped decanate and belongs to Leo. It represents a woman ambitious of power, jewels, etc,, unsettled in life, with a body not symmetrical, etc.

गुणाकरः—

अश्वमुखी तृषिता घटरूपा सन्तनभक्ष्यविभूषणचित्ता ।
एकपदी च जपारुणवस्त्रा योषिदजस्य हि मध्यमदृक्कः ॥

Also सारावली—

स्त्रीचञ्चलो विहारी रतिमान् गीतप्रियो मनस्वी स्यात् ।
मित्रार्थभाक् सुरूपः स्त्रीवित्तरुचिर्द्वितीये च ॥

क्रूरः कलाज्ञः कपिलः क्रियार्थी
भग्नव्रतोऽभ्युद्यतदण्डहस्तः ।
रक्तानि वस्त्राणि बिभर्ति चण्डो
मेषे तृतीयः कथितस्त्रिभागः ॥ ३ ॥

Sloka 3—The third decanate of Aries is described as a man cruel in disposition, skilled in arts, of a reddish colour, active but foiled in his attempts, and with a raised hand holding a stick. He wears red garments and is angry.

NOTES.

This Drekkana is an आयुध (Ayudha) and a male one. The idea in this sloka without the figure is that this decanate represents a man who in spite of his talents fails in his attempts, goes after stealing and robs others.

गुणाकरः—

चण्डः शूरः पिङ्गलश्च क्रियार्थी
कर्माभिज्ञो रक्तवासांसि धत्ते ।
प्रोद्यद्दण्डो भग्नसाधुव्रतश्च
मेषे प्रोक्तः सद्भिरन्त्यत्रिभागः ॥

The author of सारावली (Saravali) attributes the following qualities to a person with the last decanate of Mesha rising.

गुणवान् परदोषकरश्चलसत्त्वयुतो नरेन्द्रसेवी स्यात् ।
स्वजनप्रियोऽतिधर्मस्तृतीयभागे प्रियादरोऽज्ञश्च ॥

कुंचितलूनकचा घटदेहा
दग्धपटा तृषिताऽशनचित्ता ।
आभरणान्यभिवाञ्छति नारी
रूपमिदं वृषभे प्रथमस्य ॥ ४ ॥

Sloka 4.—This is the figure of the first decanate of Taurus: A woman with her hair curled and cut, with a body like that of a water pot, wearing a garment partly burnt, thirsty, and intent on eating and fond of jewels.

गुणाकरः—

लूनवक्रचिकुरा घटाकृतिर्दग्धवस्त्रसहिताऽशनार्थिनी ।
योषिदाभरणमीहतेसतृट् गोरिति प्रथमकं दृगाणकम् ॥

Also सारावली—

प्रियपानभोज्यनारी त्रियोगतप्तो वृषस्य पूर्वांशे ।
वस्त्रालङ्कारयुता युवतिभक्तानुसारी स्यात् ॥

क्षेत्रधान्यगृहधेनुकलाज्ञो लाङ्गले सशकटे कुशलश्च ।
स्कन्धमुद्वहति गोपतितुल्यं क्षुत्परोऽजवदनो मलवासाः ॥ ५ ॥

Sloka 5.—The second decanate of Taurus is represented by a man who is skilled in matters relating to wet lands, grains, house, cows and fine arts; he is well-versed in the use of the plough as well as in the keeping of conveyances. He possesses a neck similar to that of a bull; he suffers from hunger. He has got a face like that of a ram and wears dirty garments.

NOTES.

This decanate is of the form of both a man and a quadruped. The ruler is Mercury.

गुणाकरः—

धेनुक्षेत्रागारधान्यप्रवीणस्तद्वद्विज्ञो लाङ्गलीनः कलासु ।
गोपस्कन्धः क्षुत्परश्चाजवक्त्रो धत्तेऽधौतं वस्त्रमुक्षद्वितीयः ॥

सारावली—

सौम्यवपुस्त्रीसुभगो महाधरो रूपधनयुक्तः ।
धनवान् स्थिरो मनस्वी लुब्धस्त्रीणां प्रियो द्वितीये स्यात् ॥

द्विपसमकायः पाण्डुरदंष्ट्रः
शरभसमांघ्रिः पिङ्गलमूर्तिः ।
अविमृगलोभव्याकुलचित्तो
वृषभवनस्य प्रान्तगतोऽयम् ॥ ६ ॥

Sloka 6.—The last decanate of Taurus is a man possessing a body like that of an elephant, with white teeth, with feet similar to those of a Camel, and a form brown in colour. He is fond of sheep and deer and his mind is agitated or perplexed.

NOTES.

This decanate is both a male and a quadruped.

गुणाकरः—

व्याकुलोऽविमृगरोमभृन्नरः पिङ्गलः शरभपद्द्विपोपमः ।
पाण्डुदंष्ट्र इति गोस्तृतीयकं कीर्तयन्ति यवना दृकाणकम् ॥

सारावली—

चतुरोऽल्पभाग्यवीरो मलीमसः स्याद्धनान्युपादाय ।
सन्तप्यते तु पश्चाद्वृषस्य भागे तृतीये च ॥

सूच्याश्रयं समभिवाञ्छति कर्म नारी
रूपान्विता भरणकार्यकृताधरा च ।
हीनप्रजोच्छ्रितभुजर्तुमती त्रिभाग-
माद्यं तृतीयभवनस्य वदन्ति तज्ज्ञाः ॥ ७ ॥

Sloka 7.—The first decanate of Gemini is symbolised by a woman with raised hands. She is fond of needle work. She is beautiful, and shows keen desire in adorning work. She has attained her puberty, but has no children. So say the sages.

गुणाकरः—

अप्रजाकृतभुजर्तुमती स्त्री भूषणाम्बरवती वसुरूपा ।
सूचिसंश्रयमिहेच्छति कर्तुं मैथुनं प्रथम एव दृगाणः ॥

सारावली—

मिथुनाद्विभे दृगाणे पृथूत्तमाङ्गो धनान्वितः प्रांशुः ।
कितवो गुणी विलासी नृपाप्तमानो वचस्वी स्यात् ॥

उद्यानसंस्थः कवची धनुष्मा-
ञ्छूरोऽस्त्रधारी गरुडाननश्च ।
क्रीडात्मजालंकरणार्थचिन्तां
करोति मध्ये मिथुनस्य राशेः ॥ ८ ॥

Sloka 8.—The central decanate of Gemini is a man standing in a garden, clad in armour and armed with a bow; he is valiant and is a professional warrior. He has got a face like that of गरुड (Garuda). He likes sporting. He is fond of his children. His mind is always towards ornaments and wealth.

NOTES.

This decanate is a combination of a man and a bird and is armed.

गुणाकरः—

आरामसंस्थः कार्मुकी चर्मधारी
सास्त्रः शूरः पक्षिराजाननश्च ।
पुत्रक्रीडाभूषणार्थेषु चिन्तां
धत्ते वश्यं वैणिकस्य द्वितीयः ॥

सारावली—

ह्रस्वाननस्वरूपः सौम्यवपुः सूक्ष्ममूर्धजतनुः स्यात् ।
धन्यो मृदुर्महाधीर्द्वितीयभागे प्रतापवान् सुयशाः ॥

भूषितो वरुणवद्बहुरत्नो
बद्धतूणकवचः सधनुष्कः ।
नृत्तवादितकलासु च विद्वान्
काव्यकृन्मिथुनराश्यवसाने ॥ ९ ॥

Sloka 9.—The last decanate of Gemini is a man decked in ornaments, rich in jewels, fastened with a mail coat and a quiver, and carrying a bow. He is skilled in the arts of music and dancing and is a poet.

NOTES.

The drekkana is of the shape of a man and is armed.

गुणाकरः—

चित्रैर्गात्रैर्भूषितो भूरिरत्नैश्चापी तूणी कण्टकी काव्यकृच्च ।
विद्वान्नृत्ये वादिते सत्कलासु दृष्काणोयं वैणिकस्यावसाने ॥

सारावली—

स्त्रीद्वेषणोवपुष्मान्महाशिराः शत्रुसंयुतः प्रांशुः ।
रूक्षनखांघ्रिकरतलश्चलाधेविभृतो दृढस्तृतीये स्यात् ॥

पत्रमूलफलभृद्द्विपकायः
कानने मलयगः शरभांघ्रिः ।
क्रोडतुल्यवदनो हयकण्ठः
कर्कटे प्रथमरूपमुशन्ति ॥ १० ॥

Sloka 10.—They describe the first decanate of Cancer as a man holding leaves, roots and fruits and having a body like that of an elephant, stationed amidst sandalwood trees in a forest and having feet like that of a camel. He has a face like that of a pig and a neck similar to that of a horse.

NOTES.

This is a male decanate and is a quadruped.

गुणाकरः—

बिभ्रत्पदभ्रं फलपत्रमूलं कोलाननो वाजिगलो द्विपाङ्गः ।
कुलीरराशौ शरभोपमांघ्रिराद्यस्त्रिभागो मलयोपगश्च ॥

कर्कटकाद्यिमभागो [illegible] गौरः ।
कृत्यकरश्च परेषां सुधीः सुमूर्ति शुभाननः सुभगः ॥

पद्मार्चिता मूर्द्धनि भोगियुक्ता
स्त्री कर्कशारण्यगता विरौति ।
शाखां फलाशस्य समाश्रिता च
मध्ये स्थिता कर्कटकस्य राशेः ॥ ११ ॥

Sloka 11.—The middle decanate of Cancer is represented by a woman with her head decorated by lotus flowers and carrying a snake with her, She is rough in her behaviour and is crying loudly alone in a forest. She is resting herself on a branch of the फलाश (Phalasa) tree.

NOTES.

This is a female decanate and is a सर्पद्रेक्काण (Sarpadrekkana).

गुणाकरः—

कान्तारमध्ये नवयौवनास्त्रं बिभर्ति मौलौ मलिनं ससर्पम् ।
फलाशशाखानुगता विरौति कुलीरमध्ये त्रिलवः प्रदिष्टः ॥

सारावली—

लुब्धः खलृद्रदनपरः स्वप्नरतः स्त्रीजितोऽभिमानी स्यात् ।
सहजान्वितो विलासी चपलो बहुरुग्द्वितीये च ॥

भार्याभरणार्थमर्णवं नौस्थो गच्छति सर्पवेष्टितः ।
हैमैश्च युतो विभूषणैश्चिपिटास्योन्त्यगतश्च कर्कटे ॥ १२ ॥

Sloka 12.—The last decanate of Cancer is a man who has started on a boat in the ocean to procure ornaments for his wife. He has a serpent coiled round him. He is flat-faced and is wearing ornaments made of gold.

NOTES

This is a male decanate and is a सर्पद्रेक्काण (Sarpadrekkana).

The sloka in this Chapter can, subject to the other planets in the horoscope, be used for describing the character, etc., of a man or a woman [as can be seen from the quotations from सारावली (Saravali) under each sloka]. For example, this sloka in unfigurative language means, a man very much under the influence of his wife and who will undertake even perilous adventures in order to please her.

गुणाकरः—

निजप्रियामण्डनसादरोऽर्णवं प्रयाति नौस्थो भुजगेन वेष्टितः ।
सुवर्णभूषश्चिपिटाननो नरो मतः कुलीरत्रिलवोऽवसानः ॥

सारावली—

स्त्रीचञ्चलोऽर्थभागी विदेशनिरतः प्रियासवः साधुः ।
काननतोयानुरतो दुष्टेष्टिमाल्यवांस्तृतीये स्यात् ॥

शाल्मलेरुपरि गृध्रजम्बुकौ
श्वा नरश्च मलिनाम्बरान्वितः ।
रौति मातृपितृविप्रयोजित-
सिंहरूपमिदमाद्यमुच्यते ॥ १३ ॥

Sloka 13—The first decanate of Leo is of the form of a vulture and a jackal sitting over the शाल्मलि (Salmali, Silk-cotton) tree and resembles a dog as well as a man with dirty garments. He is crying aloud owing to separation from his parents.

NOTES.

This decanate is a combination of पुरुष (Purusha), चतुष्पाद् (Chatushpada) and पक्षिन् (Pakshin).

गुणाकरः—

शाल्मल्यूर्द्ध्व गृध्रजम्बूकवक्रः
कश्चित्पापो रौत्यधौताम्बरः श्वा ।
मातापित्रोर्विप्रयोगाभितप्तो
दृक्काणः स्याद्दादिमः सिंहराशेः ॥

सारावली—

सिंहादिद्रेष्काणे दाता भर्तारिनिर्जिगीषुः स्यात् ॥
बहुधनयोषित्सु सुहृद्बहुनृपजनसेवकः सुसत्त्वश्च ॥

हयाकृतिः पाण्डुरमाल्यशेखरो
बिभर्ति कृष्णाजिनकंबलं नरः ।
दुरासदः सिंह इवात्तकार्मुको
नताग्रनासो मृगराजमध्यमः ॥ १४ ॥

Sloka 14.—The middle decanate of Leo is a man with the shape of a horse, and wearing on his head some flowers slighty whitish in colour; he also covers himself with deer-skin and a blanket. He is difficult to be found or met with like the lion. He carries a bow in his hand and his nose is somewhat bent.

NOTES.

The decanate is a combination of पुरुष (Purusha) and आयुध (Ayudha).

गुणाकरः—

कम्बलाजिनधरो हयाकृतिः श्वेतमाल्यरचितोकशेखरः ।
चापभृच्च हरिवद्दुरासदो निःस्वनास इति सिंहमध्यगः ॥

सारावली

सुरुचिरकारी दाता स्थिरोकपुष्यान्नरेप्सुः स्यात् ।
सुखभाक् श्रुतिचर्मकृषिर्विस्तीर्णमतिर्द्वितीये च ॥

ऋक्षाननो वानरतुल्यचेष्टो
बिभर्ति दण्डं फलमामिषं च ।
कूर्ची मनुष्यः कुटिलैश्च केशै-
र्मृगेश्वरस्यान्त्यगतस्त्रिभागः ॥ १५ ॥

Sloka 15.--The third decanate of Leo is represented by a man, with a face like that of a bear, whose movements and gestures are similar to that of a monkey. He carries with him a stick, fruits and flesh in his hand. He has a long beard and curled hairs.

NOTES

A Combination of पुरुष (Purusha), आयुध (Ayudha) and चतुष्पाद् (Chatushpada).

गुणाकरः—

अच्छभल्लवदनः कपिचेष्टो दण्डमामिषफलानि बिभर्ति ।
कूर्चवान् कुटिलकुन्तलभृन्ना त्र्यंशके मृगपतेरवसाने ॥

सारावली—

लुब्धः परस्वहरणे कल्यः स्तब्धो महामतिः कितवः ।
नायनततुमूर्तिः स्यान्नैकापत्यः प्रगल्भोऽन्त्ये ॥

पुष्पप्रपूर्णेन घटेन कन्या
मलप्रदिग्धाम्बरसंवृताङ्गी ।
वस्त्रार्थसंयोगमभीप्समाना
गुरोः कुलं वाञ्छति कन्यकाद्यः ॥ १६ ॥

Sloka 16 —The first decanate of Virgo is symbolised by a young damsel holding a pot full of flowers, with her limbs fully covered up by dirty garments.

She desires to have cloths and wealth. She wishes to go to her father's residence

गुणाकरः—

पुष्पपूर्णकलशेन कुमारी बिभ्रती मलिनमंशुकमङ्गे ।
ईहते पितृकुले धनवस्त्रप्राप्तय युवतिपूर्वदृगाणः ॥

सारावली—

श्यामः सुवाग्विनीतः प्रांशुः सुकुमारमूर्तिरबलाद्ये ।
स्त्रीभ्योऽर्थभागनिष्ठो दीर्घशिरा मधुसमाक्षश्च ॥

पुरुषः प्रगृहीतलेखनिः
श्यामो वस्त्रशिरा व्ययायकृत् ।
विपुलं च बिभर्ति कार्मुकं
रोमव्याप्ततनुश्च मध्यमः ॥ १७ ॥

Sloka 17.—The middle decanate of Virgo is a man holding a pen in his hand ; he is black in colour, and has his head tied with a cloth. He spends as well as earns. He carries with him a large bow, and his whole body is covered with hairs.

NOTES.

A combination of पुरुष (Purusha) and आयुध (Ayudha).

गुणाकरः—

श्यामलो विपुलकार्मुको नरो लेखनीं वहति च व्ययायकृत् ।
मूर्ध्नि वस्त्रभृदतीव रोमशः कन्यकाख्यभवने द्वितीयकः ॥

सारावली—

धीरो विदेशभागी शिल्पकथापण्डितः समरशौण्डः ।
वाचाटः श्रुतवाक्यो वनौकसां संमतो द्वितीये स्यात् ॥

गौरी सुधौताग्रदुकूलगुप्ता
समुच्छ्रिता कुम्भकटच्छुहस्ता ।
देवालयं स्त्री प्रयता प्रवृत्ता
वदन्ति कन्यान्त्यगतत्रिभागः ॥ १८ ॥

Sloka 18.—The last decanate of Virgo is represented by a woman, yellowish in complexion, with her body covered by fine garments which have been well-washed; she is tall and holds in her hand a water pot as well as a ladle. She is pious and is going to the temple.

NOTES.

This decanate is of the shape of a woman.

गुणाकरः—

गौरी बिभ्रत्यत्रधौतं दुकूलं कृत्वा हस्ते स्त्री कटच्छुं सकुंभम् ।
देवागारं प्रस्थिता दीर्घदेहा द्रेष्काणोऽयं कीर्तिकः कन्यकान्ते ।

सारावली—

गीतापरार्धभागी सङ्गीतरतिर्नरेन्द्रदयितः स्यात् ।
ह्रस्वस्वरूपवेषश्चान्ते पृथुदृक् शिरस्कश्च ॥

वीथ्यन्तरापणगतः पुरुषस्तुलावा-
नुन्मानमानकुशलः प्रतिमानहस्तः ।
भाण्डं विचिन्तयति तस्य च मूल्यमेत-
द्रूपं वदन्ति यवनाः प्रथमं तुलायाः ॥ १९ ॥

Sloka 19.—The first decanate of Libra is of the shape of a man who has entered a shop on the way with a balance in hand. He is skilled in measuring and weighing and holds a weight in hand. He thinks of

his wares and of their exact prices. Thus opine the Yavanas.

NOTES.

This decanate is of the shape of a man.

गुणाकरः—

मानोन्माने प्रवीणो विपणिपथगतो नाप्रतीमानपाणि-
र्भाण्डे मौल्यं नितान्तं भवति हि सतुलस्तौलिपूर्वद्विभागः ॥

सारावली—

कन्दर्परूपनिपुणस्तुलाद्विभागेऽथवसेवज्ञ, ।
श्यामकला पण्यरतो नियोगधीरः सुमेधावी ॥

कलशं परिगृह्य विनिष्पतितुं
समभीप्सति गृध्रमुखः पुरुषः ।
क्षुधितस्तृषितश्च कलत्रसुता-
न्मनसैति तुलाधरमध्यगतः ॥ २० ॥

Sloka 20.—The middle decanate of Libra is of the shape of a man with a face like that of a vulture; he is hungry and thirsty and wants to fly away taking the pot along with him. He is thinking of his wife and children,

NOTES.

This decanate is of the shape of a man and a bird.

गुणाकरः—

गृध्रास्यः क्षुत्तृषार्त्तः पतति तमभिपत्पातकुंभो मनुष्यः ।
पत्नीपुत्रान् समिच्छन्त्यपि खलु मनसा मध्यमस्तस्य चायम् ॥

सारावली—

पङ्कजविशालनेत्रः सुरूपवाक्साहसः कलापी स्यात् ।
ख्यातः स्ववंशवर्धितवृद्धानुचरो द्वितीये च ॥

विभीषयंस्तिष्ठति रत्नचित्रितो
वने मृगान् काञ्चनतूणवर्मभृत् ।
फलामिषं वानररूपभृन्नर-
स्तुलावसाने यवनैरुदाहृतः ॥ २१ ॥

Sloka 21.—It has been declared by the Yavanas that the concluding decanate of Libra is of the form of a man decorated with jewels and who is carrying with him a quiver and a mail-coat made of gold. He is monkey-like in appearance, carries fruits and flesh and stands frightening the deer in the forest.

NOTES.

धनुर्धरः किन्नररूपभृन्नरः (Dhanurdharah kinnararupabhrinnaraha) is another reading for the third quarter of the sloka.

The decanate is a mixture of a man and a quadruped,

गुणाकरः—

त्रासयन् मृगगणान् बहुरत्नः कानने कनकतूणकचित्रः ।
किन्नराकृतिधरः फलमंशे धारयत्यपि तुलान्त्यदृकाणः ॥

सारावली—

चपलः शठः कृतघ्नो विरूपजिह्वोपचितमूर्तिः ।
नष्टसुहृद्द्रविणयशाः स्वल्पमतिर्भागके तृतीये स्यात् ॥

वस्त्रैर्विहीनाऽऽभरणैश्च नारी
महासमुद्रात्समुपैति कूलम् ।
स्थानच्युता सर्पनिबद्धपादा
मनोरमा वृश्चिकराशिपूर्वः ॥ २२ ॥

Sloka 22.—The first decanate of Scorpio is represented by a beautiful woman shorn of her garments

and jewels and coming from the great ocean to the shore. She has been ejected from her position and her feet have been bound up together by a serpent.

NOTES.

The decanate is of the shape of a woman and a serpent.

गुणाकरः—

भूषणैर्विरहिता तथाम्बरैः कूलमेति वनिता महोदधेः ।
सर्पबद्धचरणा स्थितिच्युता रम्यमूर्तिरलिमूर्तिदृगणः ॥

सारावली—

गौरः स्थिरः प्रचण्डो रणोत्कटः स्यान्नरो विशालाक्षः ।
स्थूलविशालशरीरः कलिप्रियो वृश्चिकाद्यांशे ॥

स्थानसुखान्यभिवाञ्छति नारी
भर्तृकृते भुजगावृतदेहा ॥
कच्छपकुंभसमानशरीरा
वृश्चिकमध्यमरूपमुशन्ति ॥ २३ ॥

Sloka 23.—The middle decanate of Scorpio is represented by a woman desiring all kinds of comfort for her residence. She has a serpent coiled round her person for the sake of her husband. She has a body similar to that of a turtle or a water pot.

NOTES.

This decanate is of the shape of a woman and a serpent.

गुणाकरः—

अभिलषति सुखस्थितिं च नारी
स्वपतिकृते भुजगैः समावृताङ्गी ।
कमठकलशतुल्यदेहयष्टि-
र्भवति हि वृश्चिकराशिमध्यदृष्कः ॥

सारावली—

मृष्टान्नपानचतुरश्चलेक्षणो हेमगौरमूर्तिः स्यात् ।
कान्तः परवित्तयुतः शीलकलावान् द्वितीयेंशे ॥

पृथुलचिपिटकूर्मतुल्यवक्त्रः
श्वमृगवराहसृगालभीपकारी ।
अवति च मलयाकरप्रदेशं
मृगपतिरन्त्यगतस्य वृश्चिकस्य ॥ २४ ॥

Sloka 24.—The last decanate of Scorpio is of the shape of a lion with a face broad and flat like that of a turtle He is scaring dogs, deer, pigs and foxes. He guards the sandal-wood regions.

NOTES

This is a quadruped decanate.

गुणाकरः—

केसरीपृथुलचिपिटकूर्माकारवक्त्रभृदवति च वीर्यात् ।
चन्दनाकरभुवं श्वमृगादींत्रासयन्नलिविरामभवोऽयम् ॥

सारावली—

निःश्मश्रुरोमहिंस्रः पिङ्गाश्चमहोदरः प्रहर्ता च ।
सहजच्युतस्तृतीये पीवरबाहुः सुधीरहृदयश्च ॥

मनुष्यवक्त्रोऽश्वसमानकायो
धनुर्विगृह्यायतमाश्रमस्थः ।
क्रतूपयोग्यानि तपस्विनश्च
रक्ष आद्यो धनुषस्त्रिभागः ॥ २५ ॥

Sloka 25.—The first decanate of Sagittarius is of the shape of a man with a body like that of a horse

and holding a long bow in his hand. He stops in the hermitage and guards the several articles like the wooden ladles, etc., required for sacrifice and also attends to the needs of the ascetics residing in the hermitage.

NTOES

This decanate is a combination of a man and a quadruped and is armed.

गुणाकरः—

आयतचापभृदाश्रमवर्ती वाजिसमानतनुर्नरवक्त्रः ।
रक्षति च क्रतुयोग्यमृषींश्च स्याद्धनुषः प्रथमस्तु दृगाणः ॥

सारावली—

परिमण्डलाक्षवक्त्रो गणेषु मुख्यो धनुर्दृगाणाद्ये ।
स्वोपचितस्वाचारस्तथा मृदुर्भवति संजातः ॥

मनोरमा चम्पकहेमवर्णा
भद्रासने तिष्ठति मध्यरूपा ॥
समुद्ररत्नानि विघट्टयन्ती
मध्यत्रिभागो धनुषः प्रदिष्टः ॥ २६ ॥

Sloka 26.—The Middle decanate of Sagittarius is represented by a woman, very beautiful in form, bright as gold or the Champaka flower, seated in a throne and middle in stature and separating the gems in the ocean.

गुणाकरः—

भद्रासनस्था कनकोज्ज्वलाङ्गी स्त्रीमध्यरूपा च मनोरमा च ।
विघट्टयन्ती जलधौ मणीन् सा त्र्यंशो द्वितीयस्तुरगाननस्य ॥

सारावली—

शास्त्रार्थवित्प्रवक्ता क्रतुशतहर्ता द्वितीये च ।
मन्त्रभृतां श्रेष्ठतमस्त्वनेकतीर्थायतनचारी ॥

कूर्ची नरो हाटकचम्पकाभो
वरासने दण्डधरो निषण्णः ।
कौशेयकान्युद्वहतेऽजिनं च
तृतीयरूपं नवमस्य राशेः ॥ २७ ॥

Sloka 27—The third decanate of Sagittarius is symbolised by a man with long hairs, golden and Champaka-like in colour, seated in a chief and prominent place with a stick in hand. He wears silk cloths and also a deer skin.

NOTES

This decanate is a male one and is armed.

गुणाकरः—

दण्डी कूर्ची स्वर्णवर्णो मनुष्यश्चेतोहारिण्यासने चोपविष्टः ।
सत्कौशेयं वाजिनं चापि धत्ते त्र्यंशोत्थोयं कीर्तितस्तौक्षिकस्य ॥

सारावली—

बन्धुप्रधानचतुरः सतां गतिर्धर्मभाक् तृतीयेऽपि ।
कामी पराङ्गनाभाक् रूपयशोभाजनो विजिष्णुश्च ॥

रोमचितो मकरोपमदंष्ट्रः
सूकरकायसमानशरीरः ।
योक्त्रकजालकबन्धनधारी
रौद्रमुखो मकरप्रथमस्तु ॥ २८ ॥

Sloka 28.—The first decanate of Capricorn is represented by a man full of hairs, with teeth similar to that of a crocodile and with a body like that of a hog. He carries with him a rope (by which an animal is tied of a pole) and a net He is frightful to look at.

NOTES.

This is a male decanate loaded with fetters.

गुणाकरः—

रौद्राननः शूकरतुल्यदेहो रोमाञ्चितो नक्रसमानदंष्ट्रः ।
सजालयोक्त्राणि सबन्धनानि धत्ते द्रकाणो मकरस्य पूर्वः ॥

सारावली—

व्यालम्बभुजः श्यामः प्रथितयशोरूपकान्तिशठः ।
स्मितभाषी मकराद्ये स्त्रीषु जितो वल्गुचेष्टधनयुक्तः ॥

कलास्वभिज्ञाब्जदलायताक्षी
श्यामा विचित्राणि च मार्गमाणा ।
विभूषणालंकृतलोहकर्णा
योषा प्रदिष्टा मकरस्य मध्ये ॥ २९ ॥

Sloka 29.—The middle decanate of Capricorn is a woman skilled in all arts. with eyes as broad as the petal of a lotus, dark-blue in colour, aspiring for various things, decorated with ornaments and wearing ear-ornaments made of copper, gold or iron.

गुणाकरः—

सद्भूषाढ्या लोहकर्णा कलाज्ञा
श्यामा योषित्पद्मपत्रायताक्षी ।
नानाकारं वस्त्रमन्वेषयन्ती
प्रोक्ताद्याकोकेरमध्यस्त्रिभागः ॥

सारावली—

अल्पवदनश्च मध्ये चलः परस्त्रीधनापहार्ता स्यात् ।
चतुरः सतां गतिज्ञः प्रदानशीलो दुरन्तपादः स्यात् ॥

किंनरोपमतनुः सकम्बल-
स्तूणचापकवचैः समन्वितः ।
कुंभमुद्वहति रत्नचित्रितं
स्कन्धगं मकरराशिपश्चिमः ॥ ३० ॥

Sloka 30 —The last decanate of Capricorn is a man with a body similar to that of a किन्नर (Kinnara *) and wearing a woollen blanket over his person. He has got with him an armour and a quiver, and carries on his shoulders a pot inlaid with precious stones.

NOTES

This decanate is of the shape of a man and is armed.

गुणाकरः—

बिभ्रद्रूपं कैन्नरं कम्बलाढ्यः
स्कन्धे कुंभं रत्नचित्रं दधानः ।
चापी तूणी कण्टकी कीर्तितोऽसौ
पूर्वाचार्यैर्नक्रराशेस्तृतीयः ॥

सारावली—

वाचालः कलुषकृशो दीर्घाङ्गः पितृवियुक्तश्च ।
लभते विदेशगमनाद्व्यसनान्यपि मृगमुखस्यान्ते ॥

* A mythical being with a human figure and the head of a horse (अश्वमुख Aswamukha).

स्नेहमद्यजलभोजनागम-
व्याकुलीकृतमनाः सकंबलः ।
कोशकारवसनोऽजिनान्वितो
गृध्रतुल्यवदनो घटादिगः ॥ ३१ ॥

Sloka 31.—The first decanate of Aquarius is represented by a man anxious and troubled about procuring oil, liquor, water and food. He carries with him a blanket. He is clad in silk and also got with him the skin of a black antelope. He has a face similar to that of a vulture.

NOTES.

The Drekkana is of the shape of a man as well as a bird.

गुणाकरः—

स्नेहाम्बुमद्याशनभूरिलब्धा
सव्याकुलो गृध्रमुखो गुणी च ।
सकम्बलः कोशकदम्बराढ्यः
स्मृतस्त्रिभागः कलशस्य पूर्वः ॥

सारावली—

स्त्रीमानयशोभूतिः स्फीतप्रभवो घटस्याद्ये ।
प्रांशुः कर्मसु निष्ठो धनवान्नृपसेवको जातः ॥

दग्धे शकटे सशाल्मले लोहान्याहरतेऽङ्गनावने ।
मलिनेन पटेन संवृता भाण्डैर्मूर्ध्नि गतैश्च मध्यमः ॥ ३२ ॥

Sloka 32.—The second decanate of Aquarius is a female seated in a carriage partly burnt and carrying शाल्मली (Salmali) wood in it. She is collecting metals and she is seen in the forest dressed in dirty garments with pots on her head.

NOTES.

This decanate is of the shape of a woman who carries fire.

गुणाकरः—

शशाल्मलीके शकटे प्रदग्धे लोहानि योषा हरते वनान्ते ।
भाण्डैः शिरःस्थैर्मलिनाम्बरा च घटद्वितीयं त्रिलवं वदन्ति ॥

सारावली—

लुब्धः समर्थमधुरो गौरः पिङ्गोद्धताक्षहास्यघनः ।
उद्दृष्टवचा मतिमान् बहुमित्रः स्याद्द्वितीये तु ॥

श्यामः सरोमश्रवणः किरीटी
त्वक्पत्रनिर्यासफलैर्बिभर्ति ।
भाण्डानि लोहव्यतिमिश्रितानि
संचारयन्त्यन्तगतो घटस्य ॥ ३३ ॥

Sloka 33. The last decanate of Aquarius is represented by a man black in colour, with hairs in his ears and wearing a crown or diadem; he is carrying (on his hand) metallic pots (vessels) containing barks (of trees), leaves, gum and fruits and which he is interchanging from one place to another.

गुणाकर:

श्यामतनुर्घटराशित्रिभागे रोमभृतश्रवणः सकिरीटः ।
त्वक्फलपत्ररसैश्च सलोहं चालयती च सभाण्डसमूहम् ॥

सारावली—

दीर्घः शठः प्रतापी कृशोऽलसबाहुः सुतार्थभाक् स्तब्धः ।
बहुनृतोऽन्तर्विषमो विदारिताक्षो रतिविदन्त्ये ॥

स्रुग्भाण्डमुक्तामणिशङ्खमिश्रै-
र्व्याक्षिप्तहस्तः सविभूषणश्च ।

भार्याविभूषार्थमपां निधानं
नावा प्लवत्यादिगतो झषस्य ॥ ३४ ॥

Sloka 34.—The first decanate of Pisces is symbolised by a man handling with his hands several articles consisting for the most part of ladles, pots, pearls, gems and conch shells and carrying ornaments. He crosses a lake (huge mass of water) by means of a boat for the sake of getting ornaments for his wife.

गुणाकरः—

यज्ञभाण्डमणिशंखमौक्तिकव्यग्रपाणिरधिभूषणो नरः ।
नौस्थितो जलधिमेति वल्लभाभूषणाय झषराशिपूर्वगः ॥

सारावली—

मधुपिङ्गाक्षो गौरो मेधावी सत्क्रियारतिज्ञश्च ।
सुखभागी मीनाद्ये जलचरयुगले विनीतश्च ॥

अत्युच्छ्रितध्वजपताकमुपैति पोतं
कूलं प्रयाति जलधेः परिवारयुक्ता ।
वर्णेन चम्पकमुखा प्रमदा त्रिभागो
मीनस्य चैषकथितो मुनिभिर्द्वितीयः ॥ ३५ ॥

Sloka 35—The second decanate of Pisces is declared by sages to be a young female sailing with her retinue to the other side of the ocean in a boat with a banner mounted on a very tall flag-staff and with a facial colour resembling that of the Champaka flower.

गुणाकरः—

पोतं विचित्ररुचिरो धृतकेतुमाल-
मालम्ब्यवारिधितटं समुपैति नारी ।

चामीकरोपमरुचिः सपरिच्छदा च
दृक्काण एष कथितः पृथुरोममध्यः ॥

सारावली—

नार्युपचारप्रवरो मृष्टाम्बरतिः परार्धभुक् कारी ।
स्त्रीसज्जनातिदयितो वदतां श्रेष्ठो द्वितीये तु ॥

श्वभ्रान्तिके सर्पनिवेष्टिताङ्गो
वस्त्रैर्विहीनः पुरुषस्त्वटव्याम् ।
चौरानलव्याकुलितान्तरात्मा
विक्रोशतेऽन्त्योपगतो झषस्य ॥ ३६ ॥

Sloka 36,—The last decanate of Pisces is a man standing naked in a forest near a hole with a serpent coiled round his body. He is very much agitated in mind being tormented by thieves and fire, and is weeping.

NOTES

This dceanate is of the shape of a serpent and a man.

गुणाकरः—

श्वभ्रो गान्ते भोगिभिर्वेष्टिताङ्गो मध्येऽरण्यं वीतवासा मनुष्यः ।
वह्निस्तेनव्याकुलः क्रोशते च प्रोक्तस्तद्ज्ञैश्चेत्थरःशेरतृतीयः ॥

सारावली—

श्यामः कलासु निपुणः पृथुपादसुहृत्प्रदानश्च ।
मृष्टान्नपानहास्यो मीनयुगान्त्ये भवेत्पुरुषः ॥
इतीरितोयं स्वगुणस्वभावो द्रेक्काणजानां गुणविद्विकल्पैः ।
द्रेक्काणगे वीर्यवति स्वदृष्टे द्रेक्काणकल्पं तु फलं विदध्यात् ॥

CHAPTER XXVIII

उपसंहाराध्यायः

राशिप्रभेदो ग्रहयोनिभेदो
वियोनिजन्माथ निषेककालः ।
जन्माथ सद्योमरणं तथायु-
र्दशाविपाकोऽष्टकवर्गसंज्ञः ॥ १ ॥
कर्माजीवो राजयोगाः खयोगा-
श्चान्द्रा योगा द्विग्रहाद्याश्च योगाः ।
प्रव्रज्याथो राशिशीलानि दृष्टि-
र्भावस्तस्मादाश्रयोऽथ प्रकीर्णः ॥ २ ॥
नेष्टा योगा जातकं कामिनीनां
निर्याणं स्यान्नष्टजन्म द्रेकाणः ।
अध्यायानां विंशतिः पञ्चयुक्ता
जन्मन्येतद्यात्रिकं चाभिधास्ये ॥ ३ ॥

Sloka 1-3.—In this, my work on Horoscopy, there are 25 Adhyayas,, *viz.*, (1) राशिप्रभेद (Rasiprabheda) (2) ग्रहयोनिभेद (Grahayonibheda), (3) वियोनिजन्म (Viyonijanma), (4) निषेककाल (Nisheka Kala), (5) जन्मविधि (Janma Vidhi), (6) अरिष्टबालारिष्ट (Arishta Balarishta), (7) आयुर्दाय (Ayur. daya), (8) दशाविपाक (Dasavipaka), (9) अष्टकवर्ग (Ashtaka-varga), (10) कर्माजीव (Karmajeeva), (11) राजयोग (Raja-yoga), (12) खयगो (Khayoga) or नाभसयोग (Nabhasayoga), (13) चान्द्रयोग (Chandrayoga), (14) द्विग्रहादि (Dwigrahadi) gas, (15) प्रव्रज्या (Pravrajya) yogas, (16) राशिशील (Rasi-seela), (17) दृष्टिफल (Drishtiphala), (18) भाव (Bhava), (19)

आश्रय (Asraya), (20) प्रकीर्ण (Prakirna), (21) अनिष्ट (Anishta) yogas, (22) स्त्रीजातक (Stri Jataka), (23) निर्याण (Niryana), (24) नष्टजातक (Nashta Jataka), (25) द्रेक्काणा: (Drekkanas). I shall no v mention a list of the subjects treated of in my work यात्रा (Yatra).

NOTES

राशिप्रभेद (Rasiprabheda)—the several divisions of the signs and their properties.

ग्रहयोनिभेद (Grahayonibheda)—the nature of the planets and their characteristics. etc.

वियोनिजन्म (Viyonijanma)—animal and vegetable horoscopy.

निषेककाल (Nishekakala)—time of conception.

जन्म (Janma)—time of birth.

सद्योमरणं (Sadyomaranam)—immediate death.

आयुर्दाय (Ayurdaya)—the computation of the period of longevity of a person.

दशाविपाक (Dasavipaka)—planetary divisions and sub-divisions of life known as dasas and antradasas.

अष्टकवर्ग (Ashtakavarga)—the good and bad effects with reference to the 8 places—the 7 planets and the Lagna.

कर्माजीव (Karmajeeva)—profession or occupation.

राजयोग (Rajayoga)—yoga leading to Kingship.

खयोगा: (Khayogaha) or नाभस (Nabhasa) yagas.

चान्द्रयोग (Chandra yoga)—position of planets with reference to the Moon—includes yogas such as अनफा (Anapha) सुनफा (Sunapha) and दुरुधरा (Durudhara), etc,

द्विग्रहादियोगा: (Dwigrahadiyogaha)—combinations of two or more planets in one house.

प्रव्रज्या (Pravrajya) yogas—ascetic yogas.

राशिशीला (Rasiseela)—yogas formed by the planets, the Sun, the Moon, Mars, etc., in the several zodiacal signs. The 16th, 17th and 18th Adhyayas should have originally constituted

one Adhyaya. The dispositions of the several signs of the zodiac when they are occupied by the various planets have been treated of in detail here.

दृष्टिफल (Drishtiphala)—Effects of planetary aspects.

भावफल (Bhavaphala)—The effects of planets in the several mundane houses.

आश्रय (Asraya) yogas—The effects of planets by their being in the several Vargas, etc.

प्रकीर्ण (Prakirna)—miscellaneous yogas.

अनिष्ट (Anishta) yogas—malefics yogas.

स्त्रीजातक (Stri Jataka)—Female horoscopes.

निर्याण (Niryana)—Death or exit from the world.

नष्टजातक (Nashta Jataka)—lost horoscopes.

दृक्काण (Drikana)—On the drekkanas or decanates.

प्रश्नास्तिथिर्भं दिवसः क्षणश्च
चन्द्रो विलग्नं त्वथ लग्नभेदः ।
शुद्धिर्ग्रहाणामथ चापवादो
विमिश्रकाख्यं तनुवेपनं च ॥ ४ ॥

अतः परं गुह्यकपूजनं स्यात्
स्वप्नं ततः स्नानविधिः प्रदिष्टः ।
यज्ञो ग्रहाणामथ निर्गमश्च
क्रमाच्च दिष्टः शकुनोपदेशः ॥ ५ ॥

विवाहकालः करणं ग्रहाणां
प्रोक्तं पृथक्तद्विपुलाथ शाखा ।
स्कन्धैस्त्रिभिर्ज्योतिषसंग्रहोऽयं
मया कृतो दैवविदां हिताय ॥ ६ ॥

Sloka 4-6 —(The Chapters contained therein relate to) (1) प्रश्नप्रभेद (Prasnaprabheda), (2) तिथिबलं (Tithibalam), (3) भं (Bham) Nakshatrabhidhanam, (4) दिवस (Divasa) or वारफल (Varaphala), (5) क्षण (Kshana) or मुहूर्तनिर्देश (Muhurta nirdesa), (6) चन्द्र (Chandra) or चन्द्रबल (Chandrabala) (7) विलग्न (Vilagna) Lagna nischaya, (8) लग्नभेद (Lagna bheda) that is the minute divisions of the same such as Hora, Drekkana, Navamsa, etc. (9) ग्रहशुद्धि the exact positions of the planets with their effects, (10) अपवाद (Apavada), (11) विमिश्रक (Vimisraka) miscellaneous, (12) तनुवेपनं (Tanuvepanam) *re*: tremor in the body, (13) गुह्यकपूजनं (Guhyakapujanam), (14) स्वप्नं (Swapnam)—on dreams, (15) स्नानविधि (Snana Vidhi) rules of ablution, (16) ग्रहयज्ञ (Graha Yagna), (17) निर्गम (Nirgama) Go-ing out—that is rules to find out the best or auspicious time for starting on a journey; (18) शकुन (Sakuna) Omens; (19) विवाहकाल (Vivaha) Kalam)—auspicious time for performing a marriage, and (20) ग्रहकरण (Graha-karana) — the method of calculating the accurate positions of the planets. This last, *viz*., ग्रहकरण (Graha-karana) has been treated of in great detail in my work पञ्चसिद्धान्तिका (Panchasiddhantika). Thus an epitome of the Science of Astrology has been prepared by me in three sections *viz*., Astronomy, Horoscopy and Samhita for the benefit of the Students of Astrology.

पृथुविरचितमन्यैः शास्त्रमेतत्समस्तं
तदनुलघुमयेदं तत्प्रदेशार्थमेव ।
कृतमिह हि समर्थं धीविषाणामलत्वे
मम यदिह यदुक्तं सज्जनैः क्षम्यतां तत् ॥ ७ ॥

Sloka 7.—This entire science of Astrology has treated of in great detail by (Yavana and) other ancient writers. To correctly bring out the essence contained in their works, I have written these brief works. With the help of these, intelligent students can sharpen their intellects still further. If there should be anything inconsistent in what I have said, I crave the indulgence of my learned readers

ग्रन्थस्य यत्प्रचरतोऽस्य विनाशमेति
लेख्याद्बहुश्रुतमुखाधिगमक्रमेण ।
यद्वा मया कुकृतमल्पमिहाकृतं वा
कार्यं तदत्र विदुषा परिहृत्य रागम् ॥८॥

Sloka 8.—If any portion of the text be found to be omitted in the course of its communication by a teacher to his pupil or its transcription by a copyist, the learned reader should leave off all feelings of jealousy and get the same rectified by a reference to persons well-versed in the science Further if there should be found in the text any errors, imperfections or omissions due to my laches, the learned readers will kindly make the necessary corrections and supply the needful.

गुणाकरः—

यदज्ञानादस्मिन् कुकृतमिह मयाऽल्पमतितो
विदोषं तत्कर्तुं स्वयमपि यतन्ते सुमनसः ।
विनाशो दोषाणामभिलषति या व्रतासविता
न पर्जन्यः सद्यो जनपदनिदाघक्षयकृते ॥

आदित्यदासतनयस्तदवाप्तबोधः
कापित्थके सवितृलब्धवरप्रसादः ।
आवन्तिको मुनिमतान्यवलोक्य सम्य-
ग्घोरां वराहमिहिरो रुचिरां चकार ॥९॥

Sloka 9.—Varahamihira, the son of the Brahmin आदित्यदास (Adityadasa) received his education from his father and learned this science through the blessings of the Sun in the village of Kapittha, and while residing in अवन्ती (Avanti-Ujjain) wrote this beautiful work after a careful examination of the various works of ancient sages on the subject ,

गुणाकरः—

ग्रामेऽवन्तिविभूषणैकतिलकः स्वाजूरनामाङ्कय-
स्तस्मिन् सद्गुणकेलिसद्म समभूत्कौण्डिन्यगोत्रोद्भवः ।
श्रीनारायणसंज्ञको द्विजवरो विश्वायशोवल्लभः
श्रौता येन विधिः कृतौ कृतयुगोत्कर्षं परं प्रापितः ॥
तस्मादभूदमलसद्गुणरत्नसिन्धोः
श्रीश्रीपतिर्गणकैरवशीतरश्मिः ।
गोचक्रवालममलं सुमनश्चकोरा
वश्यानिशं श्रवणचञ्चुपुटैः पिबन्ति ॥
श्रीब्रह्मगुप्तार्यभट्टोत्पलाख्या वराहल्लेषु दिवं गतेषु ।
निराश्रया यं समवेक्ष्य वाणी विलासवासं रचयां चकार ॥
दृष्ट्वा यद्यशसे तु पादमहसा शुभ्रं त्रिलोकीतलं
ज्योत्स्नायातधिया धवन्ति पुरतो मुख्याश्चकोराङ्गनाः ।
तत्पुत्रेण गुणाकरेण गणकानन्देन्दुना जातकं
श्रीहोरामकरन्दसंज्ञमरचि ज्योतिर्विदां प्रीतये ॥

**दिनकरमुनिगुरुचरणप्रणिपातकृतप्रसादमतिनेदम् ।
शास्त्रमुपसंगृहीतं नमोऽस्तु पूर्वप्रणेतृभ्यः ॥ १० ॥**

Sloka 10.—Through the blessings obtained by the worship of the Sun and other planets, of Vasishta and other sages, and of my father, the preceptor, this scientific work came to be written by me. Salutaion to the ancient writers of Astrology.